

AMERICA

A CATHOLIC REVIEW OF THE WEEK

FEBRUARY 14, 1942

WHO'S WHO

FRANCIS X. TALBOT, Editor of AMERICA, summarizes the point of view and some of the complexities involved in the difficult dilemma in which the Government and the people of Eire find themselves. As a careful observer and reporter of developments in that country for the past twenty-five years, Father Talbot takes issue with the over-simplified view that the Irish Government should be high-pressured into "coming in on the right side" immediately—and no nonsense. The fair and democratic view is to allow her to decide her destiny as a sovereign nation, in the light of her own self-interest, even as Great Britain and the United States have done. . . . EDWARD F. GARESCHE, S.J., President of the Catholic Medical Mission Board, continues his very practical analysis of the causes which influence the increase or falling off of Religious vocations. . . . PAUL L. BLAKELY, apropos of the current purging of parasites in Washington, discusses the crying needs of a city with such violent growing pains. . . . DANIEL M. O'CONNELL, in a further examination of the activities of Alcoholics Anonymous, indicates the definite need of complementing medicine, psychiatry and sympathy with the grace of God in curing alcoholism. . . . JOHN A. TOOMEY, Associate Editor, and founder and director of the United Catholics Organizations Press Relations Committee, assembles some striking examples from modern magazines of what Pius XII referred to as the "black paganism" of our times. . . . NORBERT ENGELS, professor of English at Notre Dame University, spotlights the racket of the medicine-men of poetry who play upon that yearning of every man to be preserved into posterity even in the doubtful immortality of mail-order "anthologies."

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COMMENT

EXPLANATION of Premier de Valera's protest against the sending of United States troops to Northern Ireland is neither intricate nor profound. As Padraic Colum observes in a letter of February 3 to the *New York Times*, what is involved is the principle of nationality, as the right of a small and weak nation, one of the very objectives for which the war is being fought. Mr. de Valera's protest is simply an assertion of this principle, neither more nor less. With this much established, as a legal matter of record, he is free to use what good sense and prudence may be his in order to steer his course between two terrible alternatives. If he abandons neutrality, his unprotected country will be crushed to swift ruins by Axis assaults. If he rigidly maintains it, he is standing out against a cause in which, according to Dr. William J. M. A. Maloney, writing in the *Nation* for January 31, "probably a tenth of Eire's population" is actively, officially or unofficially, engaged; for which thousands of Ireland's sons, in United States forces, in British and Dominion war effort, are imminently risking their lives. Sending of war equipment from Britain to Ireland is one step toward relieving Mr. de Valera in his agonizing, impossible choice. But it is only a step, though an imperative one. As long as partition is kept sacrosanct in the face of war for democracy, the blame for Mr. de Valera's quandary rests squarely upon the shoulders of the fanatical masters of Northern Ireland.

MELVYN DOUGLAS, born Melvyn Hesselberg, has delighted millions with his naturalness in portraying the contemporary American male. It is not a particularly noble portrait, but such as it is, Melvyn Douglas does it well. He is a good movie actor. Now, along with several others of rather dubious qualifications and, to say the least, suspicious political backgrounds, he is lifted from Hollywood to enlighten the American public and lead them along right ways on the psychological battlefield. First reported as publicity director of the O.C.D., he now emerges as head of the "arts council" of the same organization. Douglas, or Hesselberg, cannot be accused of seeking a safe sinecure because, according to Representative Leland Ford, of California: "This is the man that public sentiment in California kept from taking a commission in the National Guard on account of his pink and red activities and his close association with subversive Communistic groups." So the man whose opinions were not considered sound enough to allow him to be trusted with a gun in California is brought to Washington to help form the opinions of the American people. When reporters told him of the opposition in Congress to his appointment, Mr. Douglas merely smiled and tossed off this gem

of enlightenment: "The same charge (of being a Red) was raised previously when we defended the Spanish Republicans in the Spanish Civil War, although now we realize that their fight was ours." If this is a sample of the way mimes from Hollywood are going to mold public opinion from Washington, please, please send us Charlie McCarthy and Donald Duck!

SENATOR PEPPER, of Florida, believes that the President's power under the Constitution to make treaties (Art. II, sect. 2, paragraph 2) "provided two-thirds of the Senators present concur," should be amended. The Senator thinks that a majority vote in the Senate should suffice, but he is inclined to include the House in this function of treaty-ratifying. When debated in the Constitutional Convention, this question stirred considerable difference of opinion. Under the Articles of Confederation, Congress had the sole power of making and ratifying treaties, but the assent of nine States was required. During the Convention, some delegates suggested that this power be vested in the President alone, some wished to give it to the Senate, others to Congress, and still others to the President and two-thirds of the Senators present. This last arrangement was finally adopted.

DISCUSSING the ratification of treaties, Story wrote more than a century ago:

Such a power is so large and so capable of abuse, that it ought not to be confided to any one man, nor even to a majority of any public body, in a republican government. There should be some higher pledge for the sound policy or necessity of a treaty. It should receive the sanction of such a number of public functionaries as would furnish a sufficient guaranty of such policy or necessity. Two-thirds of the Senate, therefore, are required to give validity to a treaty. It would seem to be perfectly safe in such a body under such circumstances, representing, as it does, all the States of the Union.

Not until 1884, when Representative Townshend, of Illinois, offered an amendment to give the House equal power with the Senate, was an attempt made to change this section of the Second Article. In the same year, and again in 1885, Representative Blanchard, of Louisiana, proposed an amendment to require the consent of both Houses of Congress for the ratification of reciprocity treaties affecting the public revenues. Neither proposal seems to have been taken seriously. The subject was again revived, although no amendment was offered, when the League of Nations covenant was presented to the Senate as an integral part of the Treaty of Versailles. President Wilson appealed from the Senate to the country, but the Treaty was never ratified. This is the instance cited by Senator Pepper

to show the necessity of a quick and easy method of ratifying treaties. But quick and easy methods are not always safe methods.

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SOMEHOW or other an impression has been created in a large part of the public mind that selfish and powerful labor unions are bullying hapless employers whose only desire is to see their men organize freely and bargain collectively. How misleading this picture of current industrial practice is can be seen from the annual report of the National Labor Relations Board, which has lately been made public. During 1941, the Board handled 4,698 cases involving unfair labor practices, ordered dissolved no less than 502 company unions, brought about the reinstatement of 23,475 workers "to remedy discriminatory discharge," and awarded \$924,761 in back pay to workers fired for union activity of one kind or another. On several occasions, we have deplored the bellicose attitude and talk of many labor leaders who seem to prefer class conflict to cooperation. It is only fair to add that in too many cases they are amply justified in distrusting the employers with whom they have to deal. When more than half the cases which come before the NLRB are concerned with unfair labor practices, it is clear that a large segment of employers still refuses to grant to the workman his elemental rights. A splendid opportunity exists for employer associations, such as the National Association of Manufacturers, to conduct a campaign of enlightenment among some of their less progressive associates. Such a program would pay precious dividends in the form of industrial peace and class collaboration.

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WITH all the prudent provision that has been made for conscientious objectors, it seems a distinct pity that this provision could not have been made applicable to the Mennonites and their kindred "Plain" sects in Southern Pennsylvania. News that a small group of these people are preparing to migrate to Paraguay because they disapprove of this country's "Socialist ways" has meaning enough. But it is not the question of mere pathos, as in the case of folk who have lived here two centuries, nor the matter of humoring the peculiar piety of brethren who vaguely imitate in their costume the dress of Catholic priests in the land of their ancestors. The sad thought, that which gives a real twinge to the heart in view of the future, is caused by the loss of *any* families from one of the very few thoroughly land-rooted and land-cultivating communities in this country. Present drain on the working strength of farms is no mere ordinary city-ward trend. The farms are bled white of their youthful man-power. Their desperate plight is reflected in the die-hard stand for higher farm commodity prices. But if this fortress in the national economy falls, the whole structure in the nation goes with it. The least we can do is to keep every loophole wide open that will permit "all-out" farm folk to carry on their exemplary work in peace.

THE WAR. President Roosevelt signed the Price Control Bill, though critical of the bill's limitation on control of agricultural prices. . . . Price Administrator Leon Henderson set price ceilings on an estimated 500,000 new automobiles which will be rationed to eligible buyers. . . . The President requested Congress to approve a \$500,000,000 loan to China. . . . Under the sugar rationing program, it was announced that consumers will register by family units at postoffices and obtain "sugar stamps" which must be presented to retailers for sugar purchases. . . . Attorney General Biddle designated prohibited districts for enemy aliens on the Pacific Coast. Curfew zones were also ordered. . . . It was revealed that Private Joseph L. Lockard, of Williamsport, Pa., was the soldier at Pearl Harbor who detected the approach of Japanese planes an hour before the attack. He reported the fact to his superior, but his report was ignored. . . . 1,292 officers of the United States Navy and Marine Corps are prisoners of the Japanese or missing, military spokesmen disclosed. The number of American fighters listed as dead, wounded, missing or captured was placed at 5,273. . . . Congress estimated that expenditures on the armed forces for the three-year period from July 1, 1940 to July 1, 1943 would total \$150,000,000,000, or five times the amount spent by the United States in the first World War, including loans to allied nations. . . . The Government of Eire protested the landing of American troops in North Ireland as a violation of Irish neutrality. . . . In the Far East, the Japanese captured Moulmein, port in Burma, and completed their control of Malaya as the British retreated to the Island of Singapore. . . . Surface and air units of the United States Pacific Fleet delivered a surprise attack on Japanese naval and air bases in the Marshall and Gilbert Islands. Many Nipponese fleet auxiliaries were sunk or damaged. Destroyed were numerous enemy airplanes. Military installations were wrecked. Eleven American planes failed to return. . . . The Mikado's men effected landings on Amboina Island, important East Indian base, from which point they could menace American and Australian supply routes to Java. Japanese bombers inflicted considerable damage on Surabaya, naval and air base in Java. . . . American Flying Fortresses sank two enemy transports, hit a third repeatedly, at Balikpapan, Borneo. The American flyers also raided Malaya, battled over Macassar Strait, and cooperated with the British in Burma. . . . Nipponese air raiders moved a little closer to Australia, as they bombed Port Moresby, Southern New Guinea. The Australian Government ordered arms plants removed from the menaced coastal area. . . . For the first time, American fighter planes appeared in the Netherlands Indies. . . . In the Philippines, General MacArthur foiled a Japanese attempt to land on the west coast of Bataan, and continued hurling back frontal and flank attacks. . . . The big guns of Corregidor blew out of the water enemy launches and barges readying for an assault on the fortress. . . . A freighter sunk off Maryland brought the total of U-boat victims along the east coast to eleven ships of 74,896 tonnage.

CATHOLICS, Jews and Protestants will unite from February 15 to 21 inclusive in the first Boston Religious Book Week ever to be held. The Catholic participation is sponsored by the Catholic Literary Guild of Boston, the original founders of Catholic Book Week, and the nucleus of the National Catholic Book Week, an organization of young college graduates, approved by His Eminence, William Cardinal O'Connell. The aim of the week is to present a united front against the forces of literary atheism and to prevent a repetition of religious fads as occurred during and after the last World War (e.g., spiritualism). The group will present a series of lectures, cultural, contemporary and illustrated, on vital topics. Suitable displays of books and allied subjects will be on exhibition in the new auditorium of the New England Mutual Life Insurance Building in Boston. A joint bibliography will be issued. In addition, the Catholic group will issue a separate and special book list of approximately five hundred annotated titles.

WRITING in the *Commonweal* for January 30, the Rev. P. J. M. H. Mommersteeg, prominent Dutch priest who has been in this country since the outbreak of the war in Europe, sounds a note of warning about the Catholic missions in the Netherlands East Indies. Catholic mission effort in this region is of relatively recent date, but the twentieth century has seen an extraordinary advance. Father Mommersteeg states that the single Vicariate Apostolic of the Netherlands East Indies in 1902 has been divided into ten Vicariates and six Prefectures Apostolic. From 59 priests the clergy has increased to 599, who are assisted by 433 Brothers and 1,927 Sisters. From 1920 to 1940 Catholics increased 300 per cent. "You can estimate the promise of the future," he adds, "from the 60,000 catechumens. In recent years the average of Baptisms has been 50,000 annually."

FOR the sake of the war record the clergy of this country can profitably consult the *Congressional Record* for January 13 and 19. Therefrom they will learn that the proposal to give a high priority to the clergy on automobile tires should be credited to Representative Karl F. Mundt, of South Dakota. Under the former date, Mr. Mundt told Congress:

Unless we can provide tires for the bishops, priests and other people who serve . . . Indian churches and our rural white churches and who visit the sick and minister to the dying, one of the "four freedoms" for which this war is being fought, the freedom of religion, is going to be curtailed.

The same day he wrote to this effect to Mr. Leon Henderson, Price Administrator; and on January 19 announced to Congress the success of his request. Mr. Mundt is not a Catholic.

LESS than two hours, according to the N.C.W.C., after he had read from the pulpit of his church a communication from the Most Rev. Bartholomew J. Eustace, Bishop of Camden, dealing with the organization of parish committees to aid in war relief, the Rev. Edward J. Manion, pastor of St. Joseph's Church, Sea Isle, N. J., had occasion to

carry out his Ordinary's instructions. The occasion was a real war emergency and Father Manion went into action immediately. Survivors of the torpedoed Norwegian tanker *Varanger* were landed at Sea Isle after their vessel had been attacked by submarines about thirty-five miles off Atlantic City. They were given immediate assistance by Father Manion and his parishioners. Clothing and food were provided and the men were lodged overnight in the basement of the church.

AXIS propaganda departments are apparently attempting to create ill-will between religious groups. According to Religious News Service, a Tokyo broadcast announced that Archbishop O'Daugherty of Manila has asked his co-religionists to cooperate with the Japanese "for the public good." It was also announced that Catholic missionaries in Hong Kong had approved the Japanese occupation of Manila. A recent Tokyo short-wave broadcast to South America, as recorded by the Federal Communications Commission, said that the Protestants and Jews of North America were banded together against the Catholics in South America. An attempt to create friction between Protestants and Catholics over the landing of American troops in Ireland was made by the official Rome radio, which announced that the landing of United States troops is proof that the Protestant "tyrant," Roosevelt, wants to finish off Roman Catholics in Ireland. A broadcast obviously prearranged by Berlin and Tokyo alleged a supposed Vatican "statement" warning Latin-America against diplomatic moves.

ALL members of Religious Orders serving as chaplains in the German army have been dismissed, according to the latest *Pro Deo* reports. It is said that the Nazis have become disturbed at the steady growth of chaplain influence, particularly in the armies of occupation. Members of Religious Orders constitute about two-thirds of the Nazi army chaplains. Whole regiments will now be without religious leaders, and soldiers are forbidden to attend Mass with the civilian population. Priests who are not chaplains are not allowed to say Mass or hear confessions in the army. This new measure again demonstrates the peculiar Nazi method whereby officials, who are continuing to show a certain official respect for religion, indirectly destroy the means whereby religious life might be fostered and developed.

ACCORDING to the *Catholic Times*, of London, Spain has a federal labor program which requires that convict workers receive the same wages as free men. Through this program it has been possible for most prisoners to provide for the support of their families. The Patronato, or Office of Prison Affairs, provides physical necessities and medical care when necessary, as well as educational opportunities, for the families of convicts. At the same time, with the aid of Catholic Action groups and the St. Vincent de Paul Society, the Patronato carries on a spiritual apostolate among prisoners and their families.

EIRE TAKES NEUTRALITY STAND ON RIGHTS OF A FREE NATION

FRANCIS X. TALBOT

THROUGH the soft mist clinging to the waves, the Yanks on board the transport saw the blurred land looming up. Then they discerned the outlines of a harbor. They had been loaded on a ship in an American port, and knew only that they were steaming across the Atlantic to an undisclosed destination. They discovered then that they were in Ireland. No roaring crowds packed the docks to meet them. Only a few high officials and the ubiquitous newspapermen had known of their coming and were present to welcome them.

This arrival of several thousand American soldiers, on January 26, marked the first landing of the new American Expeditionary Force in Europe. American engineers and mechanics, in large numbers, had for months been working in Northern Ireland. And it was not unknown that there would be concentration of troops in this area. The British Government had planned to station Canadian and Australian troops in Northeastern Ireland, but had withheld action after a protest by Prime Minister de Valera. The American landing was effected without consultation and without the knowledge of the Government of Eire. On January 30, Mr. de Valera issued an official protest against what he termed the invasion of Ireland and the violation of her neutrality.

The immediate question that rises in the mind of the American who is not very familiar with the complexity of Anglo-Irish relations is this: By what authority does Mr. de Valera, Prime Minister of the Dublin Government, protest the landing of American troops in the area of the Belfast Government with the consent of its Prime Minister?

The answer to that question goes back to the unfinished business of twenty years ago, when the Irish Free State was created. The answer may be found in the twenty-year debate between the London and the Belfast Governments as against the Dublin Government. In the peace conferences between Great Britain and Ireland in 1921, one of the most hotly debated issues was that of the integrity of Irish territory. The decision, finally compromised by the Irish negotiators, split Ireland into two parts: the twenty-six counties, known as the Irish Free State, and the six counties, known as Northern Ireland. The Free State became a member of the British Commonwealth. Northern Ireland, though granted self-government, remained a part of Great Britain and sent its representatives to the British Parliament.

As Prime Minister of the Irish Free State, William Cosgrave continued to lament the separation of the six counties from the twenty-six. Eamon de Valera, when he succeeded Mr. Cosgrave as Prime Minister, not only deplored the partition but refused to accept it, as he had refused to accept the decision prior to the Irish civil war.

In the view of Mr. de Valera and the Government of Eire, all Ireland is one and undivided, by right and by justice. The partitioning of Ireland under two Governments, though it may be a fact, substantiated by force, cannot be accepted as a principle. In his argument, then, authority over all of Ireland, including the six northeastern counties, reposes in the Government of Eire.

Back of the question of partition and of neutrality is that of Irish sovereignty. For centuries, Ireland was under the thumb of her big sister isle, and the thumb pressed heavily. During all the centuries, however, the people of Ireland sought their freedom and proclaimed their right to self-government and full independence. The measure of freedom achieved in 1921 did not satisfy either those who accepted it or those who chose to carry on an internal war against it.

As a resurrected nation, then, the Government of Eire is extraordinarily sensitive to any infringements on her independence, guards jealously any interpretation of principle lessening her sovereignty, and seeks in every instance to control her inner economy and destiny according to her national interests. While remaining within the British family of nations, Eire demands an independent status.

Through the past two decades, apart from the economic war with England, the Governments of Eire and Great Britain have preserved normally amicable relations. There remained only one serious grievance, that of partition. It was within the power of Great Britain to settle this grievance. But the British Government, together with the Government elected by a doubtful majority in Ulster, has been adamant in its refusal to bring about reunion of the thirty-two counties. There can be no peace in Ireland, however, and there can be no completely friendly relations between Eire and Great Britain until the borders between Northern Ireland and Eire are removed.

On the same principle of complete sovereignty, Eire has declared her neutrality in the World War. The reasons for such a position, when every other member of the British Commonwealth of nations

had declared war against Germany and Italy, were lucidly and reasonably explained in the article by the Irish Minister to the United States, the Honorable Robert Brennan, published in this Review under date of October 25, 1941.

As Mr. Brennan stated, neutrality was not only a policy adopted by the Government. It was the decision of all the political parties in the Dail and the Seanad, and was approved by possibly ninety-nine per cent of the people. The conviction to remain neutral originated not in any propaganda but stemmed from the beliefs of the people themselves. It was based not on hostility to Great Britain, nor on the remembrance of past wrongs, nor on any sympathy with Fascism or Nazism. Rather, the people as a whole have been on the side of Great Britain, and the enlistments of Irishmen in all the fighting services of Great Britain have been surprisingly large. It has been the will of Ireland, as an independent nation, to maintain its neutrality and its integrity against all other nations. And Ireland has the right to make her own decision.

Apart from the question of rights and principles, the factual maintenance of neutrality becomes increasingly difficult and may easily prove impossible. Ireland holds a strategic position of the highest importance. The island is on the flank of the air-war and an invasion-war directed against England and Northern Ireland. To the other direction, it is on the flank of the naval war carried on by Nazi submarines. The ports of Ireland would be of inestimable advantage to Great Britain and the United States, as they would be to the Germans. The geographical position of Ireland, then, places her in a precarious situation.

The situation is more precarious because of the total unpreparedness for war or for the repelling of an attack by any belligerent. According to authentic information, her seaways are open and her ports have no adequate defenses. She has only a meager air-force, and her mechanized equipment is scanty.

Since Ireland is so unprepared, then, it may be reasonably asked why Ireland should not place herself under the further protection of Great Britain and the United States, which are in reality already protecting her? Why should not Ireland cooperate to the extent of allowing her geographical position to be utilized for the defeat of the common enemy, Nazi Germany?

A reasonable answer would be that such protection would but place Ireland under direct assault by Germany. The threat of attack or aggression would be turned into fact. And Ireland would not be equipped to defend herself, either in the air or on the sea. In addition, the extremes of opinion that flared into violence during the twenties are still a factor in the internal affairs of the nation. Protection, however well intentioned, on the part of Great Britain, could easily cause serious disunity.

Prime Minister Churchill understands the Irish question and respects the Irish sensibilities far better than some of our American theorists and illiberals. Many anti-Hitler Americans with Hitlerized principles of action would employ not only moral pressure and nasty propaganda to force Ireland to

give way on her policy of neutrality, but would advocate the use of force and military might.

A solution of Eire's cooperation might be adequately found in the plan to make Ireland prepared. Not many months back, Frank Aiken, Minister of Defense, came to the United States seeking to purchase defense equipment. With adequate military material, Ireland believed that she could take care of herself against aggression. His requests were not granted. But, under date of January 31, the United Press indicated that the British Government was more cooperative. It was reported that Britain was sending "heavy artillery and anti-aircraft guns, desperately needed," and that further shipments would include "much heavy material for southern Irish bases." At the same time, it was asserted that assurance was given by the Government of Eire that such armament "would not be used to force a reunion of the six northern counties of Ulster with Eire."

Accepting Eire, then, as a sovereign nation, making its own self-determinations, under threat of attack by Germany, the only sensible and equitable procedure is that of ensuring Eire's preparedness by the adequate supply of equipment and armament, both defensive and offensive. The blundering method would be that of the forcible invasion of Ireland by the United Nations, and the seizure of the strategic points. Against such action, Ireland would rise in violent protest.

The question of Ireland's convictions toward Great Britain, the United States and the United Nations, and Ireland's attitude toward Nazi Germany inevitably arises. There can be no doubt but that the realistic Ireland of Mr. de Valera looks with favor upon the democratic Powers. In official circles, the crimes of England are history, and the prejudice against England has been largely dissipated, for Ireland today is practical minded. Catholic Ireland has long held in revulsion the principles of Nazi totalitarianism as it has detested those of Communism. Catholic Ireland strives for a more perfect democracy for her own people, for right and justice between the nations, and therefore could have little sympathy with the authoritarian ideologies of the Fascists or the Nazis.

All that Ireland demands in this war crisis is that she may be free to transact her affairs in her own way, that she be not subjected to pressure by any nation whatsoever, and that, as far as may be, she may be given means to defend herself against any aggressor whatsoever.

The protest of Mr. de Valera against the landing of American troops upon Irish soil must be interpreted in the light of Eire's protest against the partition of Ireland. For, by the fact of quartering American troops, even in the six counties of North-eastern Ireland, the American Government accepted the principle of partition. Argue as they may, Americans and British will never down the realistic and the metaphysical mind of the Irish. Until the rent in Ireland's integrity is mended, Eire will continue to protest. The solution is on the doorsteps of the British Government.

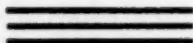
Propaganda in the United States is putting on

full steam to force Ireland into a democratic goose-step. It will fail to move Ireland to lift a leg. Understanding in the United States of the Irish position and respect for the fundamental principles of the Irish people will win Ireland.

Of all the nations of the world, the Yanks coming either as visitors or as soldiers, would receive the heartiest Irish welcome, if a *de jure* principle were not involved. For Ireland, in every generation, has sent out to the States her precious sons and daughters. And the sons and daughters have sent back the pittances saved from their hard-earned savings for the old people and the younger children. In all the fights for Irish independence, the United States has been the ally of the Irish patriots. There must not now be a breach of friendship. Ireland will fight for our aims, if Ireland is allowed to fight in its own way, as a nation sovereign and independent and integral as is the United States.

CONGENIAL SOIL FOR VOCATIONS

EDWARD F. GARESCHÉ



THE studies in vocation previously published in AMERICA have met with so much interest and appreciation that a further look into this timely topic seemed advisable. We have before us the replies, given by a number of Sisterhoods, to a second and more complete questionnaire on vocations. In this, the Sisters were asked to give the totals received year by year for the past ten years, to state how many of their members came from their own schools, how many from other Catholic schools, and how many from non-Catholic institutions. They were also asked to request the individual Sisters to tell, anonymously, what motives chiefly induced them to enter the Religious life.

A number of interesting replies have been sent to this second questionnaire. In general, they confirm the conclusions published in the previous articles in AMERICA. It is not practicable to discuss the whole body of answers to the questionnaires in one article. But we shall use the replies made by the Sisters which refer to the influence of Catholic schools on the development of vocations, as a text for some reflections on this most important subject.

Of the many answers given by individual Sisters to the question as to what were the causes and influences which were most helpful to them in determining their vocation, by far the most frequently mentioned was the influence of a Catholic school, or of a Sister or Sisters in the school. Thus, in one questionnaire, out of 430 total answers, 179 mentioned the influence of a Sister or Sisters. In another, out of 1,545 causes, 525 had to do with the influence and good example of Sisters.

The statistics given as to the number of vocations from Catholic, as compared with those from non-Catholic, schools shows this even more conclusively. In some cases all, in all cases the overwhelming majority, of the vocations came from Catholic institutions. Thus the importance of Catholic education in encouraging vocations becomes most evident.

There is a great divergence in the productivity, so to call it, of various schools and institutions in regard to vocations. Thus one community reported a satisfactory number. But most of them come from one institution. In another case, that of a hospital, most of the Sisters had formerly been nurses at the same hospital, and a number enter each year from the school of nursing. From other nursing schools there are few or no vocations.

Nor can we ascribe this entirely to the school itself. The character of the pupils, their home influences, the outside influences still strong with them, all modify the problem. We can, however, following the lead of the answers to our questionnaires, and thus being guided by the experience of many communities, safely point out some features in our schools which are favorable to the development of vocations, and some which hinder them.

We must remember always that a vocation is the gift of the Holy Ghost, and the Spirit of God breathes where He wills! He may not choose a soul, even under the most favorable circumstances, and He may call one beyond all human expectation. Nor should we forget the freedom of the human will, which too often resists the grace of vocation, even when given under the most favorable conditions.

Still, there are certain types of schools, and of teachers, whose influence is more helpful to those who should enter Religious life. Perhaps we should merely say certain types of teachers, for it is chiefly the teachers who make the school.

Thus to the question: "To what influence do you chiefly ascribe your vocation?" the answer most often given by the Sisters was "the example and influence of one (sometimes, but rarely, of several) of my Religious teachers."

It would seem, therefore, that Sisters who are teachers play an extremely important part in influencing and helping the development of vocations. They do this, we dare assert, more by what they do and are, than by what they say. Everyone with experience is pretty well agreed that to urge a boy or girl to follow a vocation too often results badly, for it sets up a reaction against over much persuading. Normal human beings resent being pushed toward such a decision, and oppose tactless urging.

But it by no means follows that the teacher of religion should avoid the subject of vocations, or apologize for bringing it up. Religious and priestly vocations are a shining glory to the Church, and as such should be given their due place in every subject where they rightfully belong. They are also the most momentous and interesting of callings, the highest reach of which redeemed humanity is capable, the most glorious fruit of Christ's Passion and Blood. To explain them, adequately, objectively, in a timely way, is surely one of the very most important parts of Catholic teaching. Hence a teacher

who slurs them over, or worse still, omits to explain them, or apologizes for speaking of them, does less than justice to herself and her pupils. But if this explanation conveys the personal joy of the Sister in her vocation, her enlightened appreciation and love of it, those pupils into whose hearts the Holy Ghost is breathing the grace of vocation will understand and be encouraged. The others will know and love Christ better and will, at least, appreciate the gift which others receive.

But the Sister who is at the same time fervent in her own Religious life and tactful and understanding with the students helps most by her personal influence. Young people are highly intolerant of injustice, inconsiderateness or wrongful severity. They refuse to see the real virtues which sometimes go with these defects. They set a high standard for their teachers, much higher sometimes than they could ever reach themselves! And they bitterly resent lapses from that standard. They fail to understand that to have some defects is human, and they have not had an opportunity to learn by life's experience that they cannot correct all their own faults, and so must not expect anyone else to be faultless. But if they give their confidence, you will find that the human and inevitable imperfections of even good Religious sometimes offer them an excuse (though not a valid one) for declining the invitation of the Holy Ghost!

In their answers to the questionnaires, the Mothers General and Mothers Provincial spoke in some detail of the changes in the characters of Catholic girls brought about by modern conditions, of the greater strain of living, greater freedom of manners, and increased love of pleasure and amusement, all detrimental to vocations. The same influences are observable in changes in the curricula, atmosphere and spirit of our Catholic schools.

But perhaps more detrimental still is the constant pressure of secular standardizing agencies, with their continued demands for conformity to their self-established requirements, and their insistence that teaching Sisters secure degrees and pursue post-graduate studies in competition, so to say, with secular educators. Some of the Mothers General complained of this, saying that it puts an added strain on the tired teachers, and does not leave them the time and energy they need to become friendly with and helpful to the students. The breaking up of classes and schedules to meet the requirements of these standardizing agencies, makes, they say, for the same harmful estrangement between the Sisters and their pupils. Whatever reasonably and rightly counterbalances these influences helps the development of vocations.

The insistence of these agencies on courses in English and history, in which the texts are "neutral," as well as the quantities of assigned matter they require, tends to block the students from the rich Catholic literature which should normally form the substance of their education in English and history. Catholic culture, genuine and deep, drawing from those great sources of letters and art, the heritage of many ages, to which each period of history contributes its precious part—can this be

easily acquired through such courses as our own schools offer today? Or, to put a more practical question, is it actually so acquired? Yet this Catholic culture is the most congenial soil for Religious vocations, as it is also for sanctity in everyday life.

All this is not said by way of criticism, but rather of suggestion. By working to counteract these unfavorable influences in our schools, we shall make it easier for vocations to develop. As it is, our Catholic schools are the nurseries of most of the vocations to the Sisterhoods. The replies to the questionnaire on this point show that by far the greater number of vocations to Religion come from our own Catholic schools. It may be that the intensifying of the Catholic tone of the curricula, atmosphere and spirit of our schools would increase the number of acceptable vocations so as to tip the scale in favor of the progress of our Catholic Sisterhoods.

Again, vocations, like conversions, are greatly influenced by reading, for better or worse. It is strange that this fact was not more emphasized by the Sisters in their replies. With too many nowadays, reading has descended from an amusement to a dissipation. Our schools now are making earnest efforts, no doubt, to get their students to read wisely and well, but the more they succeed in this, the more they will cultivate vocations.

In many other ways, the schools can help to encourage vocations, by providing the students with those other influences which are enumerated by the answers to the questionnaires as helpful to those called to the Religious life. Thus many of the Sisters set down the influence of a talk or instruction on vocation as the determining influence. Yet it is to be questioned whether all our schools provide enough of these; whether the lack is caused by a crowded curriculum or by too great reticence in dealing with this momentous topic. Even the most crowded curriculum should yield a place to this topic, essential both to religious teaching and for the very existence of Religious communities. And if it is treated as we have suggested above, there is no reason to be diffident about talking as much on the subject of vocations as its importance demands.

Finally, many of the Sisters, in telling of the things that helped them personally to decide to follow a Religious vocation, stress the influence of a good Catholic home and of a mother whose piety and esteem of the Religious vocation were communicated to the children. Here again the school can do much, for it is in constant contact with the parents, and can influence and inspire Catholic mothers to be and do what they should, in order to help their children to esteem piety and devotion to God's service.

And in thus carrying out their destined program and exerting their due influence in all the ways we have mentioned, our schools will not only be helping those who have vocations to realize and follow them, but they will also be raising the standard of piety, intelligent loyalty and faith in all our people. For whatever encourages vocations in those who are called to Religion and the priesthood, also raises the whole level of Catholic life everywhere.

WASHINGTON PROBLEM OF OVER-POPULATION

PAUL L. BLAKELY

IN his press conference on January 30, President Roosevelt declared that Washington should be cleared of parasites. A parasite, the President explained, was a person who came to Washington, not because he had any serious business there, but because he wanted his children educated in the local schools, or because he liked the social life of the Capital. These parasites lived in twenty-room houses on Massachusetts Avenue, and often got in the way of important work for the Government.

The President went on to say that, under his war powers, he had the authority to take over offices and houses belonging to workers in non-essential industries. According to the press reports, "he cited a forecast by Charles Palmer, Defense Housing Coordinator, that congestion may become so acute that non-defense workers may be asked to leave the city." One way of getting parasites out of the city, the President suggested, would be to make them uncomfortable by asking them if they were parasites.

No President has ever attempted, directly or indirectly, to move citizens against their will from one city to another, but it is my opinion that under present conditions the President has the authority to take this action, as a necessary war measure. If a general in field service may order the evacuation of a city by civilians, it would seem to lie within the authority of the Commander-in-Chief to move out of Washington for the duration of the war all workers engaged in non-defense industries. Obviously, however, that step would be taken only as a last resort.

But over-population in Washington is not of yesterday. It began to make itself felt eight years ago, with the tremendous growth of bureaus and agencies at the Capital. No student of municipal government could have overlooked the high probability that this growth would continue, and result in serious difficulties from insufficient housing, police, school and transportation facilities. In face of this probability, now an alarming reality, Congress made no preparation. This Review, with many other journals, urged a city planning and housing program, but Congress, with its customary indifference to good government in the District of Columbia, did nothing. The strongest argument in favor of Statehood for the District is not that thousands of men and women are deprived of the vote, but that under Congressional control they can look for nothing but misgovernment. Both Houses apparently agree that they have no pressing obligations to people who cannot vote, and who, under the Hatch Act, are debarred, many of them, from any activity in partisan political battles.

Of that fact, there is continuing evidence. Only a few weeks ago, Charles Palmer, quoted by the President, told the House Committee on Public Buildings that at least 85,000 new workers would be brought to Washington within the year. Mr. Palmer's estimate is conservative; others, among them Arthur Krock, raise it to 250,000. This influx, testified Mr. Palmer, will tax public utilities and transportation companies; moreover, with housing conditions what they are, where will these people live? Whether Congress will act in this real emergency, remains to be seen, but for the present it seems to be listening to idle gossip about the conduct of Federal employes, instead of applying itself without delay to a housing program.

One Representative's contribution to a solution of this gravely serious problem is a ten o'clock curfew for all women employes. "Then they might be able to come to work with their make-up on," argued this Solon. "As it is, they get in pretty sleepy, and take an hour to put their make-up on. Then it's time to go to lunch. When they get back, they do about four hours' work, and then go home."

As Mr. John Wiltbye showed in *AMERICA* (October 6, 1941), in an article since reprinted in the *Federal Employe*, the national magazine of the Federation of Federal Employes, this criticism is utterly false. It is true, quite probably, of the few who, despite civil-service regulations, secure their jobs, and retain them, by guile, "pull," and wiles, but it is emphatically not true of the rank and file. Since the beginning of the year, the working day of these under-paid employes has been lengthened by ninety minutes, and for this over-time, they receive no time-and-one-half recompense. They are obliged to give it free.

Should Congress continue to entertain itself with these cheap slurs, frightful conditions may soon be found in Washington. In policing, in hospitals, in schools, in transportation and in housing, Washington cannot now care properly for the thousands added to the population since 1933. Where are the 100,000 more, expected by autumn, to live? If they bring their families, as some must, in what school can room be found for their children? How are these men and women to get to work, when transportation facilities are already overcrowded? In what hospital will they be cared for, should they fall ill? These are not academic questions.

The first need is the immediate inauguration of a housing program for the District. If we can find scores of billions to build battleships and bombers, we can find a few billions to provide housing in which underpaid Government employes—and this does not include Congressmen—can live in decent comfort. As I pointed out some years ago, a building project for Federal employes would actually make money for the Government.

Whether a bureaucratic committee on management could show a profit is a matter that can be passed over for the present. But if the Government intends to bring another army of employes to Washington, it should at least provide these people with a place to live.

THE GRACE OF GOD STILL NEEDED IN SURE CURES FOR ALCOHOLICS

DANIEL M. O'CONNELL, S. J.

AS a result of an article of mine in AMERICA (December 6, 1941), mentioning the laudable work of Alcoholics Anonymous, I received several letters asking if there were Catholic branches of this organization and also for the address and telephone number of the original Alcoholics Anonymous. The latter can be reached by writing to their only address, Post Office Box 658, Church Street Annex, New York City. They are not listed in the metropolitan telephone directory.

The most encouraging letter came to me from Cleveland, Ohio. The writer stated that he was a young Catholic man, educated in Catholic parochial, secondary and collegiate (two years) institutions. He has been a member of Alcoholics Anonymous for the past seven months. I quote from his letter the part which is of especial interest to Catholics.

Membership in this city is in excess of 1,500, comprising more than 30 groups meeting once a week. We use five hospitals, including Catholic Charity. The first hospital used was a Catholic hospital, one in a nearby city. It is unfortunately true that about 75 per cent of our cases are Catholic. Our greatest successes have been with those of our own faith. In our own group we have deleted the expression "power greater than ourselves" and substituted God. The first members, so I am told, were loath to believe in a Supreme Being; hence the other expression.

The statement that "75 per cent are Catholic" is, I hope, to be restricted and explained by the fact that the writer's group is Catholic and hence has naturally come into contact with Catholics rather than with non-Catholics. But at its worst calculations, the assertion would underline emphatically the points I tried to make previously, namely, the need of more instruction on the cardinal virtue of Christian temperance and the field of zeal open especially to the Catholic laity in being good shepherds who bring back to the fold victims of intemperance, especially of our own Faith. Great praise is due to this Cleveland group because it has made itself Catholic in principle. Whether it is the first such among Alcoholics Anonymous, I cannot say, though the general Cleveland chapter of A. A.'s is seven years old.

In the hope that this movement and similar ones for temperance may grow among Catholics, I am adding some pertinent facts about Alcoholics Anonymous. They declare quite frankly that their approach to the disease is based on their own drinking experience and on what they have learned to

expect from the help of medicine and psychiatry. To this the Catholic groups, at least, would add: from the grace of God. The latter Alcoholics Anonymous can say in all humility with Saint Paul: "By the grace of God, I am what I am."

In fact, the group might well take Saint Paul as their patron. One of their fundamental requisites is sympathy, and surely this Apostle had that quality in an outstanding degree. Among Cardinal Newman's most typically appealing sermons, there is one entitled "Saint Paul's Gift of Sympathy." In it he skilfully develops the Apostle's manifestation of this winning virtue. Dr. W. D. Silkworth, Chief Physician at the Charles B. Towne Hospital, New York, writing of Alcoholics Anonymous in the *Journal Lancet*, stresses this point of sympathy: "This peculiar ability, which an alcoholic who has recovered exercises upon one who has not recovered, is the main secret of the unprecedented success which these men and women are having." Sympathy begets sympathy. As Dr. Silkworth expresses it: "Then, too, the patient's hope is renewed and his imagination is fired by the idea of membership in a group of ex-alcoholics where he will be enabled to save the lives and homes of those who have suffered as he has suffered."

It is encouraging to note that Dr. Silkworth, in his summary of the essential features for the cure of drunkenness, insists explicitly: "That he (the patient) recommit himself daily, or hourly if need be, to God's care and direction, asking for strength." In fact, the Doctor urges several points of Catholic moral theology: "avoiding the occasion of sin," viz., that the victim "try to adjust bad personal relationships"; that he make reparation for the past, "setting right, so far as possible, such wrongs as he may have done in the past"; that he "pray daily, or hourly if need be," a laudable practice in Catholic asceticism, known among us these long centuries past as "renewing one's morning intention."

I mention these obvious practices to show that our Catholic laity is well prepared to engage in and to supernaturalize this movement of Alcoholics Anonymous as a means of true Catholic Action. The same has been done in many similar movements whose beginnings were not religious, in our understanding of that necessary element. Dr. Silkworth, who evidently is held in high esteem by Alcoholics Anonymous, seconds this position, if, as I trust, he uses "Deity" in the Catholic meaning:

"Newcomers have been unable to stay sober when they have tried the program minus the Deity."

A. A.'s rightly insist on modern medical means placed at their disposal by Providence. Hospitalization under a competent physician is essentially the first step for an alcoholic on his return journey to normality, and even to a saintly life. (Matt Talbots are always possible with the grace of God.) But *delirium tremens*, a "wet brain" and similar calamities are to be feared in the case of heavy drinkers, who do not receive at once the physical readjustment to be had ordinarily only in a hospital.

I shall be indebted to Dr. Silkworth for two further points. In speaking of the textbook, as it may be called, of the A.A. movement, a volume of 400 pages and entitled *Alcoholics Anonymous*, he makes the following observation, part of which I am italicizing: "There is a powerful chapter addressed to the agnostic, as the majority of the present members were of that description." This confirms the view of my Cleveland correspondent. It may also show that inebriety is had in corresponding proportions among non-Catholics as among Catholics, as I suggested above.

Doctor Silkworth then straightforwardly faces the question which arises in regard to any comparatively new treatment of a world-old problem: "Will the movement spread? Will many of these recoveries be permanent? No one can say. Yet, we at this hospital, from our observation of many cases, are willing to record our present opinion as a strong 'Yes' to both questions."

The medical profession is rightly conservative in giving its *imprimatur* to new cures, medicines and matters properly within its field. Such approval, in general, has been given to Alcoholics Anonymous. The most recent instance I have at hand is from Dr. Merrill Moore, Director of Research at the Washingtonian Hospital for Alcoholism, Boston, Mass. I had quoted from him in my above-mentioned article, and he was kind enough to send me additional matter on the treatment of this disease.

The strongest chapters of the A. A.'s are in Cleveland, New York City and Akron, Ohio. Claim is made for vigorous beginnings in Los Angeles, San Francisco, Denver, Kansas City, Chicago, Detroit, Philadelphia, Washington, D. C., Richmond, Va., Houston, Tex. An original agnostic touch was accidental to the movement. In fact, belief in God and His Providence for the weakest of His children is now, apparently, a fundamental desideratum in the A. A.'s technique. Does not then such a movement deserve our heartiest cooperation as Catholics?

The work has also the human appeal of success. There is no claim of a "sure-cure," but the cures freely placed on record are an incentive to zealous but hesitant workers in this field of Christian temperance. I quote in illustration from an editorial in the *Houston Press*, entitled "Alcoholics Anonymous."

People of independent spirit like to settle (liquor) for themselves . . . (others) inclined to reform come to the front with suggestions . . . even for its abolition. But Alcoholics Anonymous . . . have taken to the

wagon by a technique of their own. . . They say their cure works. They show as witnesses hundreds of lives restored. . . The *Press* thinks their . . . unusual success so important that it begins a series of articles on Alcoholics Anonymous, written by One of Them . . . even the liquor industry . . . would wish success to a technique that promises much to men and women who cannot handle their drinks.

I have read this series of articles. Naturally, as their author notes, they turn quite often into the autobiographical. He insists that alcoholics are definitely sick. It is the difference between them and other more normal people who are able to "hold their liquor." The disease is mental as well as physical. For the alcoholic to recognize this is essential to his cure. The admission is hard. It has been made easier by the wide publicity given to medicine's discoveries in allergy, which fundamentally is the old proverb that one man's meat is another man's poison. "With true alcoholics," the writer declares, "it is never a question of control or moderation. Their only out is absolute abstinence." To a layman, this is medicine's sane advice on any allergy. To a moralist, it is "avoiding the occasions of sin."

Alcoholics Anonymous are not, as far as I can judge, Manichaeans. Liquor in its various forms and in its medicinal and social purposes is a gift from the Author of all nature, they know. But just as sugar is a similar bounty and yet fatally destructive for a diabetic, so is alcohol in any form, except by a doctor's prescription, for certain men and women. Subterfuges abound for the real alcoholic: to switch from Scotch to beer, wine, rum, gin; to drink whiskey only in milk; only post-meridian (standard time!); only in the company of others; only at home; never on an empty stomach; to take more physical exercise, etc. All these may be a great help to temperance for the ordinary person, but not for the individual who is alcoholic, according to those who freely confess they should know, viz., Alcoholics Anonymous. Hence their insistence on total abstinence for those who are by nature irresponsibly allergic to liquor. This physical and even mental predisposition implies no moral turpitude in itself any more than does, for example, a diabetic allergy.

Catholic temperance societies have long ago recognized these facts of nature. In addition they have endeavored to elevate the "pledge" to a supernaturally meritorious act. It is farthest from my mind to ignore their noble work. I hope by calling attention to the encouraging results of Alcoholics Anonymous, especially through their sympathetic point of view and their continuous giving of time to the alcoholic sick, men and women, to encourage our Catholic laity to do likewise, in humble footsteps after the Good Shepherd.

Alcoholics Anonymous deal with the actually afflicted. The Christian virtue of temperance goes much farther. It embraces all: the alcoholic; those who drink moderately; total abstainers; young and old, men and women. Has this universal obligation, I ask under happy correction, been as universally taught in our country as, say another cardinal virtue, justice?

SOME PAGES IN OUR MAGAZINES SHOULD BE LABELED "POISON"

JOHN A. TOOMEY

SOLDIERS on prolonged marches in sub-zero temperatures, becoming drowsy, experience a powerful temptation to sleep in the snow, despite the fact that such procedure spells for them death by freezing. Somewhat analogously, Catholics, in their compulsory contact with the pagan air of modern life, are not infrequently beset with spiritual drowsiness and feel the sharp urge to sink into spiritual death amid the enticing pagan concepts of our era.

The fearful undertow inherent in twentieth-century paganism was recently described by Pope Pius XII. A powerful current of black paganism, the Holy Father said, is "sweeping over peoples today, carrying along in its onward rush newspapers, magazines, moving pictures, breaking down the barriers of self-respect and decency, undermining the foundations of Christian culture and education."

Feeling that concrete examples of this paganism would prove a valuable follow-up after the Pontiff's warning, the United Catholic Organizations Press Relations Committee last September issued a survey for the inspection of American Catholics containing samples of "the current of paganism" drawn from leading magazines. That the magazines are a fertile source of the modern de-Christianizing process was emphasized not long ago when a prominent Canadian priest adverted to the baneful pagan influence of American magazines on the Catholic people of Canada.

The UCO Press Relations Committee, a group of Catholic laymen and laywomen engaged in combating anti-Catholic manifestations in the press, also believed that their survey would call forcibly to the attention of Catholics the fact that the social climate in which they live is hostile to the Faith. Catholics move in a world in which abominations—divorce, abortion, birth-control, euthanasia, sterilization—are hailed as flowers of modern progress. They need to be reminded constantly that these present-day phenomena are not symptoms of progress but throwbacks to pre-Christian barbarism. A well-known priest recently spoke of this need when he said:

Catholics live in a world of alien thought and most emphatically in a world of alien conduct. We are surrounded by insidious and pleasant paganism, and unless we periodically challenge the principles on which so many of our fellow-citizens base their lives and occasionally profess our loyalty to the truths of Revelation, we shall find ourselves eventually degenerating into a diluted, paganized Catholicism.

The second survey of the UCOPRC lists anti-Catholic, de-Christianizing trends and examples of "the current of paganism" drawn from magazines published since the Committee's first survey. This second survey follows:

Ladies' Home Journal. (Circulation, 3,650,318). September, October, November, December. Afforded is a striking example of the incalculable damage a magazine story may effect, no matter which way the sympathy in it is directed. The serial, "Marriage Is a Private Affair," unveils a doctor telling a woman with moderately advanced tuberculosis that it would be suicide for her to go through with her pregnancy. He insists on an abortion, though the woman does not want it. In a later issue of the *Journal* appears a letter from a real-life doctor denouncing the story-doctor as dismally wrong in his advice, and introducing hospital statistics to buttress his contention. Comments the real-life doctor: "Since the *Ladies' Home Journal* has a very large circulation, I am sure many women have become unduly alarmed by the opinions expressed in the story." One shudders to contemplate the untold thousands of unborn babies who may have been murdered because of this one story. "Plan for Parenthood," an article heavily on the clinical side, plugs for artificial semination. "I Collect People" belittles Lourdes, describes Alexis Carrel as believing "the most improbable miracles" there. "Journal's End," an essay, says the Bible is to be read "not for religion's sake . . . but as an exercise in magnificent English. . ."

Saturday Review of Literature. (Circulation, 28,400). Conspicuous in an issue devoted to books for children, especially for Christmas gifts, was the absence of reference to books on the Christ Child. Not one story about Christmas was printed in this Christmas-gift book issue.

Reader's Digest. (Circulation over 4,000,000). September, October. In this desperate world crisis, the *Digest* selected Bertrand Russell, notorious antimoralist, to provide a Godless philosophy in "A Philosophy for You in These Times." "Clinics for the Childless." Concerning this, the UCOPRC reviewer comments that such an article should not be published in a magazine for general circulation, and questions whether the *Digest* should be used in the schools. "This Above All." In this condensed novel, faith is made to appear irrational. Moreover, an unmarried girl has sinful relations with a soldier. She confesses to her father, a doctor, who de-

clares there is nothing blameworthy in such relations. He "laughs, warmly" over the incident. Comments the reviewer: "And this is considered fit reading for the American home."

Redbook. (Circulation, 1,297,396). October. "Have You a Religion?" Evil and the existence of a personal devil are denied. The individual, dissatisfied with his own religion, is advised to create a new one for himself. The magazine paid \$100 for this tirade against parents: "You gave us the church—the ostrich-minded church, still preaching the doctrines of the 18th century. How could we accept both the church and Darwin?"

American Mercury. September, October. In "The Anatomy of Loneliness," Thomas Wolfe, referring to Christ, sounds this pagan note: "I can only say that I could not make his way my own." The story, "Say a First Goodbye," glorifies a companionate marriage. In apparent imitation of the *New Yorker*, the *Mercury* used the Name of Jesus profanely.

Harper's prints this by John Steinbeck: "... left to her own devices, she invariably drifted to those dirty-faced children who, if they went to Sunday school at all, worshipped sticks and stones in the basement of the Catholic church."

Cosmopolitan. (Circulation, 1,547,198). January, February. "New Evidence" gives us a doctor approving euthanasia. In "The Least Thing," an unhappy wife places her fate on the movements of an ant crawling across a table. If the ant turns one way, she will elope with the man paying for her dinner; if it turns right, she will go back to her husband. "Marion Alive," described as a "frank and impassioned life story of a modern woman," presents a heroine, who, though the mother of three adult sons, decides to spend the night with a man about half her age. "... all her scruples seemed ridiculous and petty." She concludes: "Love is to do the wrong thing and to know it is wrong and keep on doing it just the same." "Wild Is the River" makes its worst characters Catholic. "Sadly Beautiful" unfolds an illicit affair, and implies that anything in the name of love is all right. "Such a Lovely Couple" presents an ambitious married pair, who divorce, the wife to get a movie role, the husband to get a \$20,000 check from the man in love with his wife, for not obstructing the divorce. In "Sister's Keeper," pre-marital intimacies are treated with considerable sympathy. "Forgiveness" makes a noble character out of a father who sacrifices himself so that his daughter can get a divorce and begin a new life with a new man.

McCall's Magazine. (Circulation, 3,150,195). September, January. "Stay Out of My Life." On this complete novel, the Committee reviewer comments: "It is sad to think that young folk may plough through this sexy story. 'No Thief Can Steal My Love.' A father and son fall in love with the same woman, a schoolmate of the mother. Says the mother to her son: 'Don't think hard of your father (tears were on her lashes) ... at forty-three does it hurt one to feel a bit of a devil? He's worked so steadily for us, been so loyal all these years.' The son replies: 'Mother, you are simply wonderful!'"

Collier's. (Circulation, 2,790,465). An editorial declared that the present-day dictator "must pretend to a wisdom and infallibility such as even few medieval popes ever claimed." The story, "Open—Come In," justifies divorce.

Atlantic Monthly. December. (Circulation, 99,715). An article states: "Mrs. Dewey did not believe in birth control. Notwithstanding her free-thinking grandparents, she held some streak of prudish puritanism that made her think it wicked to decide when and under what conditions you are going to bear children." The same article mentions with apparent approval a professor who began his course by remarking: "Now when I mention God, I want the class to relax!" Another article refers to the "dogmatic tyranny" of the Catholic Church in pre-Reformation days.

Good Housekeeping. (Circulation, 2,306,596). September, December. "Just a Boy and Girl Thing" treats of the guilty pair in pre-marital relations approvingly. "The Golden Road" regards divorce as the logical way out of marital snarls.

Mademoiselle. (Circulation, 348,116). November. "Daughters of Gentlemen" gives us young girls indulging in suggestive talk.

Magazine Digest. October. "Miracles from Mud." Infers that it was the mud, not Our Lord, which cured the blind man.

Time. (Circulation, 805,345). November 17. A striking example of the manner in which the Church is misrepresented is here given. Throwing its weight against the thesis (which is highly probable) that Jefferson and the Founding Fathers imbibed their political philosophy indirectly from Saint Thomas Aquinas, *Time* trotted out a lot of truncated quotations, lifted from their context, from Pope Leo XIII, by which, so said the news-magazine, "the indignant Pontiff" denounced most of Jefferson's political principles. By this action, *Time* made it appear that Pope Leo condemned the American principles of equality, freedom, self-rule, popular sovereignty, etc. Rev. Charles C. Chapman, Loyola University of the South, New Orleans, forwarded to *Time* a long, well-documented communication, pointing out that *Time* "overlooked the fact that all of these principles can be interpreted in an atheistic, Nineteenth-Century Rationalistic sense, or in a Theistic, Christian, Catholic and American sense ... Leo XIII, in a marvelously clear manner, has separated the true interpretation from the false, giving both."

Father Chapman then discussed at length each principle, quoting liberally from the Encyclicals, and demonstrated clearly that Pope Leo had by no means condemned the principles which *Time* said he did. Father Chapman requested *Time* to correct its distortion of the Pope's teaching, "in justice to Catholics, who by implication, are accused of un-Americanism." In a letter, *Time* admitted that "the fuller citations you make from Leo XIII do make it plain that his Encyclical of April 20 has much more in common with Jefferson's principles than the summary of it which *Time* quoted," but stated it would "probably" not print any correction of its erroneous presentation.

OUR SOVIET ALLIANCE

ONE night during the first World War, an American soldier in a detail that had been sent forward to spy out the land, found himself tossing uneasily in his bed. "Bed" is used euphemistically, for the contrivance consisted of a few boards placed over a muddy area, and a blanket. Not until daylight did the weary soldier discover the cause of his nocturnal uneasiness. A wounded soldier had shared the couch unbidden, and this soldier was a German who had somehow strayed through the lines.

The story is told for the easement of those among the readers of this Review who are scandalized at the cooperation of this Government with the Soviet military forces, and doubly scandalized at our acquiescence in this alliance with a Government, sworn to destroy belief in God and the practice of all Christian morality. The indictment is severe, but we do not think that it can be sustained.

War, like politics, makes strange bedfellows. It so happens that in this war the armies of the Soviet Republics are engaged in an all-out campaign against one of our enemies, Germany, and that the American Government is affording all the aid in its power to support this campaign. Between the United States and the Soviet Republics there is no alliance, in the technical sense, but it must be conceded that the present relation between the countries differs little from that which would be created by a formal alliance. Briefly, this war by the Soviets is considered to be part of our own war.

This fact, however, does not mean that the American Government is pledged in any way to support the principles, destructive of all private and public morality, upon which the Soviet Republics are founded, and which Stalin has striven to spread throughout the world. What Prime Minister Churchill said may, and must, be repeated by every American. We detest those principles, and we shall do whatever lies in our power to prevent their propagation. As Christians, loyal to God, and as Americans, loyal to the Constitution, no other position is open to us. What the Pontiffs, Pius XI and Pius XII, have written to condemn Sovietism, and to warn us against Soviet machinations, we reaffirm. What as Americans we have written in denunciation of an anti-God scheme of government which, not content with enslaving the Russian and other peoples, plots by perjury, fraud and treachery to enslave peoples throughout the world, we repeat with renewed emphasis and vigor.

Our present connection with the Soviet Republics is an unhappy necessity. That necessity assuredly stresses the further necessity of untiring vigilance by the American Government, and by every citizen who holds his country so dear that for its protection he gladly relinquishes not merely conveniences but the usual commodities of life. Our young men who go to war, willing to give their lives for the perpetuation of those institutions which for more than a century have made this country a haven for the oppressed of all nations, must not be betrayed behind the lines.

DOUBLE WAGES

A CLOUD no bigger than a man's hand is rising above the horizon. Unless the former automobile industry, the munition workers and the Government, can reach a just decision on wages, it may portend a storm that will seriously hamper the war-production program.

Automobile factories are now used exclusively for the production of munitions. Since a labor shortage is threatened, every effort will be made to train former employes for this new work, but even when this has been done, thousands of additional workers will be needed. It is quite possible that the Government will be obliged either to exempt thousands about to be induced into military service, or to send them, with men already enlisted, to the factories for training in this specialized work.

The right of the Government to assign men to munition factories cannot be seriously questioned. But that is not the end of the problem. Can the Government oblige these men to take out union cards? If not, can organized labor legally refuse to work with non-union members assigned to the industry? Should the Government compel union membership, will the Government pay the initiation fees, dues and assessments? Will these soldier-workers be paid double-time for Sunday work, or their regular stipend of \$21 per month?

Few will dissent from the contention that this war must not be used to break down the unions. Fewer will dissent from the proposition that organized labor cannot be permitted to interfere with the Union to which we all owe allegiance, or with the general welfare. The demand for double wages on Sunday, whenever the established forty-hour week for munition workers includes that or any other holiday, will add to the cost, already staggering, which all the people must pay.

Federal civil-service employes, 1,500,000 in number at present, and increasing daily, receive no pay whatever for over-time service even when, as not infrequently happens, they work on Sundays and holidays. That fact may merely suggest that these workers need a strong union. But it also suggests the wide extent of the Government's war-time authority to requisition the citizen's services, whether for direct military operations, or for work in a munition factory.

CIVILIAN DEFENSE

THE editor in the Middle West who said that he would gladly obey all orders issued by the Office of Civilian Defense, if that Office knew what its orders were, has many fellows, particularly along our sea-coasts. We have been told to fill all our bathtubs when the air-raid alarm sounds, and not to fill them, to turn off the gas pilot-light, and to keep it burning, to go at once to the fifth floor of our apartment house, and to stay where the alarm finds us. Thus the average citizen pays little attention to the warnings of the OCD. He thinks that it will be time enough to get ready when reconnaissance planes appear over his city.

Lest it be thought that we are an unusually careless people, it should be added that, according to our war correspondents, the British assumed much the same attitude, until London had been bombed. After that, a system of civilian aid was promptly organized, and it appears to have functioned admirably. Whether we take over that system unchanged, or with adaptations, makes little difference. What we need now is organization, and it is to be hoped that we shall get it before the bombs fall on Washington or San Diego. Such attacks are only a dread possibility, but war, as we already know, is full of tragic surprises.

While we await the orders of the Office of Civilian Defense, and prepare to carry them out promptly, it is well to give some thought to another form of defense. Next Wednesday, the Church will tell us that our bodies, formed from dust, will return to dust, and her solemn liturgy will preach the lesson that our first care must be for our immortal souls. Men about to die set their temporal affairs in order, and that is indeed well, but even more necessary is it for them to look to the affairs of their souls.

All of us who now live are about to die. Death may come to us as we take thought for our business, or as we engage in our pleasures, or it may suddenly rain down upon us from the skies. But on whatever road death walks to us, or at what moment death summons us, we must be ready, even as the soldier in the front ranks, or the aviator who battles in the clouds, must be ready. The moment in which to make ourselves ready is not next Wednesday, or next Sunday. It is now.

OUR NATURAL RIGHTS

EVEN during war time there is a necessary activity known as domestic government. When the war drums beat, we begin by spending more than half the national income for planes, tanks, guns and ships. Factories that once produced useful ploughs and harrows we turn into establishments for the manufacture of lethal weapons. Our young men are summoned from their peaceful avocations to learn to become soldiers, and our colleges begin to study how to fashion bachelors of arts or sciences in three years, instead of in four. In every department of life, we realize very soon that we live under a new and more difficult dispensation.

But even so, the business of government at home must go on. For the American way of life has its proximate origin in the Declaration of Independence, and in the Constitution. Government acting upon alien principles would destroy all that is worth having in the American way of life.

In an address in New York on February 1, the Rev. Francis P. LeBuffe, S.J., well known for his learned writings on jurisprudence, recalled this trite but forgotten truth. Respect, even in war time, for those natural rights which are set forth in the Bill of Rights, was, he thought, essential to good government. The Bill of Rights does not bind the respective States, for its purpose was to express the distrust of our ancestors in an over-centralized Federal Government. They thought that they could best restrain any attempt at encroachment upon the natural rights of the citizen by enumerating the chief among these rights, and by specifically placing them outside the authority which had been granted the Federal Government in the body of the Constitution.

But in course of time, Father LeBuffe pointed out, indifference to, and even rejection of, the doctrine of natural rights, "perfectly amazing," have become evident in this country, and this in spite of the fact that the fundamental law of the United States incorporates and approves the doctrine. Our ancestors knew, if their unworthy descendants do not, "that the one bulwark against totalitarianism is the bulwark of natural rights," to quote Father LeBuffe. "The moment you vindicate one of these rights, totalitarianism is dead."

Since we are fighting this war to vindicate the right of free peoples against the monstrous claims of totalitarianism, it becomes evident that the first signs of totalitarianism at home must be immediately crushed. There are two kinds of patriotism, and true patriotism is a Christian virtue. The other kind was well described as the last refuge of scoundrels, and with due allowance for the vehemence of Dr. Samuel Johnson, the bogus kind always flourishes in war time. Unfortunately, it has many innocent victims in men and women who have a guilty suspicion that they are not patriotic unless they approve the least act of the least official in the service of the Government, which means, of course, in the service of all the people.

They look on these things differently in England.

At the opening of the debates in Parliament, Prime Minister Churchill announced that no member need be "mealy-mouthed" in criticizing his conduct of the war, and begged the members to reflect that free speech was among the most cherished rights of Parliament. In our own country, however, similar encouragement has been given by the Truman Committee in the Senate, and by the Dies and Vinson House Committees. A more recent example is the Roberts Commission, appointed by the President to investigate the December disaster at Pearl Harbor.

It need hardly be stressed at this time that the Catholic Church, which has ever stood forth, usually as the sole champion, to assert man's natural rights, has always and with no less vigor defended the legitimate rights of the state. Those who reject the doctrine of natural rights must also reject the Catholic position that the legitimate state is to be obeyed in its proper demands, not because it acts under authority received from a majority, but because it speaks with authority given it by Almighty God. When the rights of God, and the rights with which God has invested man, His creature, are rejected, the door is flung open to totalitarianism.

RED SMEARING

REGRETTABLE, it seems to us, is the attack on the Dies Committee by the executive board of the C.I.O., and its President, Philip Murray. It is surely a trifle excessive to denounce this Committee as "one of the most sordid and reprehensible in the annals of the American Congress."

The Dies Committee has, of course, made mistakes. The C.I.O., and even Mr. Murray, must also confess their participation in our human heritage of error. Mr. Murray's attack on the Dies Committee indicates his right to a share. But the Committee, despite occasional errors, has done an excellent work, at the time this work was needed. Unless it is only one of our own errors, that work is today more necessary than ever.

As long as Mr. Dies confined his investigation to Nazi organizations, he had nothing but applause, the loudest coming from Communists, left-wingers and parlor pinks. But when he turned his attention to the infiltration of Communism in the Government, he learned that popularity is indeed fleeting. Yet in spite of intimidation by pressure groups, and of sharp criticism from high Federal officials, he pursued his researches. Mr. Murray styles this work an attack upon the Government, Federal and State, and as an effort to placate reactionary groups by "Red-smearing."

If there are Communists in the pay of the Government, we see no reason why the Dies Committee should not name them. That is not "Red-smearing." It is a valuable service to the Government. If after an investigation, as keen and fearless as that of the Dies Committee, Mr. Murray finds Communists in his organization, we suggest that he imitate Mr. Dies in "Red-smearing." That would constitute a valuable service to the C.I.O.

BLINDNESS

AS Our Lord spoke to His Apostles (Saint Luke, xviii, 31-43), it seemed that some of the Twelve were displeased, and that all of them were puzzled. Why was He predicting that He would be taken by the Gentiles in Jerusalem? Since He was so powerful in word and deed, was it possible that they would scourge Him and spit upon Him, and at last put Him to death? How, then, could He found a Kingdom, and assure them appointment in it as princes of the people? And what could He mean by the promise that on the third day He would rise again? "They understood none of these things . . . neither did they get to know the things that were being said."

Yet even in their bewilderment, they followed Him, and soon they drew near to Jericho. Our Lord was infinitely patient with the Twelve, in spite of their slowness to understand that His Kingdom was not to be an earthly kingdom. Hence it may be that what took place at Jericho was planned by our Lord to relieve their anxiety, to prepare them for the days of His Sacred Passion, and to strengthen their faith in Him as the Son of God. For the blind man along the road did not see Jesus, as they did, and knew of Him only what he had heard by rumor, yet he recognized Him as God, crying out: "Jesus, Son of David, have mercy on me." Possibly it was some of the Apostles who "angrily tried to silence him," but when faith is strong, no human power can put it down, and here the Apostles saw a man whose faith was so genuine that it moved Jesus to call upon His omnipotence that eyes once blind might see again.

Could we meet Jesus along the roadside, and could we hear addressed to us the question spoken to the blind man, "What wouldst thou have me do for thee?" for what boon would we ask? What the blind man desired above all else he made known in the words, "Lord, that I may see." To every heart its own affliction seems greatest, but what is it that we most ardently desire? He Who taught us to ask Our Father in Heaven for our daily bread, does not turn away when we beg for help in our temporal needs, but we must not be blind to the truth that we have needs far more important than those which are merely temporal. For what will it profit us to have food and clothing, and a comfortable home, if we are still blind to the needs of our immortal souls?

As the holy season of Lent approaches, we may well make our own the prayer of the blind man, "Lord, that I may see." For some of us the evening of life approaches, and only a few hours are left in which to work. Perhaps we have been stumbling along the road, blind to the things of God, blind to the needs of our poor souls. But all of us, young and old, can find Jesus near us, ready to listen to our prayers. "Lord, I am blind and I have lost my way; Lord, I am blind and I am far from home. Let the light of Your love shine on the path before me, O Jesus, Son of David, that I may walk without faltering into that Kingdom of Love that is our everlasting resting-place."

LITERATURE AND ARTS

CAVEAT EMPTOR FOR EMBRYO POETS

NORBERT ENGELS

I MUST be on somebody's "sucker list." For about fifteen years I have been selling an occasional poem to the magazines; during that time I have been constantly bombarded with mail advertisements from other people who want to publish my poetry—at my own expense. Their offers come in various forms of disguise but the purpose always seems to be the same. Sometimes they will want verse, either published or unpublished, in order that the poet can achieve what they like to call important recognition. Much of this recognition comes in the form of notices to the local newspapers to the effect that Mr. So-and-so or Mrs. Such-and-such has been honored by having two of his/her poems accepted by the editors of the important American Song Bird series of contemporary verse anthologies; or that he/she is to be included among the 1,000 newly discovered major poets in the land. Maybe 2,000.

There will often be small prizes announced as a lure to cast among the lily pads: an important anthology (which probably has not sold so well); fifty dollars to be divided among the best poets in the issue; or such inducements as sending review copies to all prominent critics, free samples of your Personalized Publicity Releases, fancy individually-affixed gold seals to be attached to your submitted manuscript to guarantee you Special Personal Attention.

Some of them get a bit nasty about it when you fail to order the book after your important poem has been included in it. I fell for just one, ten or twelve years ago. A few months later I received a post card that started out somewhat angrily: "Would you be kind enough to let me know why you have failed to order a copy of the book in which your poetry appears?" And they all are, in a time when the publishers in general are something less than modest in the praise of their individual wares, the loudest, most lurid, most extravagant and sensational ballyhooers to be found. Here is one of them:

We have no doubt but that it (the anthology) will mark a veritable milestone in the annals of American poetry; it will be a notable book not only for contemporaries but, embracing as it will, selected poetry of living American poets, should be transmitted to Posterity itself, as a literary gift of the Past to the Future.

all this, mind you, *before* they had even collected

the manuscripts to be included. I trust no film of the book was inserted in the Westinghouse bullet along with the good things like tooth brushes, razors, hinges and plastic utilities to be opened in 6939 A.D., if there is anybody left in the world by that time to open it. But here's another:

You may, if you mingle in literary circles, personally know one of the poets who, unknown a relatively short time ago, won his or her first wide audience through publication in one of our volumes and has since progressed to the enviable position of being the publicly-discussed author of one or more individual volumes.

If one had the ability he might go even Mr. E. B. White one better on his definition of poetry in the April *Harper's* when he said: "The popular feeling for poetry is changing in this country because of the quiz programs and a poem is more and more just something that it is fun to see if John Kieran remembers the last line of." Our foregoing poetry blurb seems to make it something that gets the poet talked about in circles where nobody knows anything else to talk about because they feel safe in talking about something that nobody else is supposed to know anything about.

The medicine-show men of advertising today have honed the psychology of selling to a very keen edge. They try to slice at you through every homely emotion you possess, sell soap to a woman's vanity, tooth paste to a man's fear, automobiles to his pride, life insurance to his honor, chewing gum to his generosity, hair tonic to his shame, ointments to his love, and shoe polish to his dignity. If we were to judge our people of today by the ads which are directed at them we should begin to picture an age wherein mechanical perfection and medical marvel are pitted against physical degeneration. I like to think that the truth lies well between the two extremes, and that we are neither as good nor as bad as we are pictured by the mendicants.

For to believe them, we can produce smarter garments, safer banks and more healthful cigarets than ever before, yet we are a pusillanimous folk, plagued with pyorrhea, super-sensitive to colds, sore throats and ears, headaches, sour stomachs, hangovers, rough skin and pimples, soft gums and pink toothbrush. We are supposedly on one hand at the lowest ebb of scholarship our land has ever known, and on the other capable of turning out a volume

of a thousand poems which will live through Posterity, or maybe eat its way through, whichever. This much I know: we have at least one great poet in our land, to judge from a letter which he published about himself in one of the pamphlets he issues in connection with such an anthology as we have mentioned before. It is addressed to a certain lady who had praised his work:

Thank you for your gracious letter of November 19, which I shall always treasure very highly. You will be interested to learn that you are not the first writer who considers TO AMERICA: A PROTEST equal to Edwin Markham. Although differing in theme and treatment, both THE MAN WITH THE HOE and TO AMERICA: A PROTEST are full-bodied and stirring protests and make an instantaneous and lasting appeal to that intuitive sense of fair play and justice so amply possessed by the common man—Whitman's "divine average". Modesty aside, it is inspired poems of this nature which play a far greater role in the upbuilding and ultimate God-like staturing of Man than any other single factor.

Some of the blurbs pound away at the idea that publication with them will build up, besides your literary career and local prestige, a feeling of self-confidence in your poetic ability. One needs only to read the foregoing poet's opinion of himself as the mouthpiece of God to see what a prodigious shot in the arm this kind of publication really gives you. If you don't think so yet, read the next letter, this one from a contributor. The publisher calls it the most remarkable and truthful letter ever written, which is saying a lot:

... at last, the time came when that vital spark of energy called "Life" was extinguished, and the eminently distinguished people were laid away.

I was shocked, amazed! at the very great number of these people who were also forgotten—for weeds grew in a tangled mass over their unkempt graves.

It seemed that no living person remembered them, because, there was not a single book on the shelves of libraries, in homes or elsewhere, that contained a printed record of their achievements or their names; consequently, these once remarkable people were completely forgotten—forever.

With this lesson vividly portrayed before me, I am determined that I shall not be numbered with the forgotten dead, but that an indelible printed record with my name as the author of one or more literary achievements will be available to all readers of books on the Shelves of Time.

I am therefore enclosing five original poems which I hope will prove worthy of publication in your wonderful anthology. . . .

What a long way we have come since Dean Swift's satirical observations on his own immortality as an author. This Shangri-lalapaloozer should take a walk down the junk street in his town and see what books are in the bushel baskets out in front on the sidewalk: Shakespeare for ten cents, Webster fifteen cents, and the Bible for a quarter of a dollar, then realize that any which are left over at the end of the season are tossed into the furnace. Let him find a college student who can name more than a hundred-odd authors, including Dante and de Maupassant, Sophocles and Goethe for a running start. And then let him take himself along the Shelves of Time and discover how many of the really great and gentle poets he himself has saved from a personal oblivion by some momentary recollection of their name, before he puts his own

pathetic little volume in the stacks to wait and yearn for someone not to pass it by.

Where the wildcat publishers get their sucker lists I don't know. Certainly some of them are gleaned from the periodicals in which the victims have published a few poems. Some come from other victims who have bit. The bashful author of *To America: A Protest* offers "a splendid anthology" for everyone who will send him a list of fifty or more "authentic names and addresses of American poets, residing in continental U.S.A." with the condition that the one who does the recommending must be a poet "in his own right," whatever that means, that the names must not be taken from the *Biographical Dictionary of Contemporary Poets*, and that the circular must be returned "to prove the Sender's eligibility to this wonderful offer."

There is an interesting bit of computation possible on figures offered by this same circular:

There were over FOUR HUNDRED Recommenders who received FREE books for previous lists, which is tacit proof that this is a genuine, bona-fide offer. Send in your poet-names and addresses promptly, and receive a sumptuous, distinctive CLOTH-bound Anthology, absolutely FREE!

He fails to mention the title of the anthology. Anyway, four hundred recommenders sending in at least fifty names apiece means that there are at least 20,000 poets in this fecund land, without counting those who are listed in the *Biographical Dictionary* and those who have not yet been discovered by either the Publishers or the Recommenders.

Who is it that said our scholarship is at its lowest ebb of all time?

As far as I am concerned, the important thing is to write the poem, not necessarily to have it published. I enjoy the publication and the check as much as the next one, I confess, but I am not heartbroken by a rejection. The poem has served a certain purpose by merely being written, and sometimes that purpose must be sufficient. I recall the voluminous poetry of an elderly man whose work required that he travel a good deal by train. Waiting for connections, he would scribble down a few quatrains and add them to his list. One day he asked me to examine them and make some suggestions for their publication. They were obviously not good enough for that, however, and I could see that the opinion hurt him. Yet, he was finally convinced that the poems had already served their purpose, helping him to while away the time, giving him some mental stimulation and a means of expressing the thoughts that every man has hidden somewhere inside himself. That was the important thing, not the matter of publication.

There are others less in agreement though, who have the feeling that everything they write is a masterpiece and should be brought to the readers' attention. A rejection slip is a matter of personal effrontery, and they are ready to answer it by paying to have their verse published elsewhere. And always hovering above the scent are the shy publishers, those hounds of the spring-poet's passion, ready to catch him dreaming with his lute among the willows and the cypresses of his Fool's Paradise.

BOOKS

MEMORIES OF MARSE ABE

THEY KNEW LINCOLN. By John E. Washington. With an Introduction by Carl Sandburg. E. P. Dutton and Co. \$3.75

FIFTY years ago, a little Negro boy lived in Washington, "just around the corner," from Ford's Theatre. After he came home from St. Augustine's School, he played with his companions in E Street, and often he sat up until late at night to listen to stories about Lincoln and Booth, and their ghosts, told by the old colored people of the neighborhood. The boy did not care for the ghosts, but the stories about Lincoln kindled in his heart a love of Lincoln and a desire to know more about this great friend of his people. As the years went on, the young man sought out those of his race who had seen or known Lincoln, and from their lips, or those of their children, he heard things that had never been printed in books. The result is a book about Lincoln drawn from unique sources, written so entertainingly that every lover of Lincolniana simply must have it. To write a good book about Lincoln is a literary feat, but to write a book that is new as well as good is a literary marvel.

But Dr. Washington's book is not only good; it is extraordinarily good. Here we meet the author's grandmother, wise and kindly, Uncle Ben, the preacher, Aunt Eliza, Aunt Rosetta Wells, Uncle Buck, Aunt Mary Dines, old Aunt Phoebe, Uncle Sandy, Aunt Vina, Aunt Elizabeth Thomas, and a long company of others who had seen Lincoln, or had served him. William Slade, Lincoln's confidential messenger, also appears, along with some other White House servants; and in Springfield, Ill., Dr. Washington was able to trace the story of Lincoln's barber, known to all the town as "Billy, the barber." As you read the pages you seem to live with these people, and Dr. Washington's simple, unadorned style has much of the quality of a Negro spiritual. It matters not whether the stories these people tell are in strict accord with historical verity. What is of interest and, at times, of importance, is what they thought about Lincoln. In their tales, as Carl Sandburg writes in his Introduction, the wisdom of the humble is set down.

Of considerable historic value is Dr. Washington's study of Elizabeth Keckley, a slave who after purchasing her freedom, went to Washington to become a seamstress for Mrs. Jefferson Davis, and later for Mrs. Abraham Lincoln. To Mrs. Lincoln she was a friend rather than a servant, and Dr. Washington here tells for the first time how her famous book, *Behind the Scenes*, which later brought her so much sorrow, came to be written. Less important is Dr. Washington's discovery of "Billy the Barber." William de Fleurville, a native of Haiti, came as a small boy with his mother to this country about 1821. After wandering through the South, de Fleurville went to Illinois, and by chance met Lincoln, "wearing a red flannel shirt and carrying an axe on his shoulder" near New Salem. Lincoln took him to the Rutledge Tavern, announced that the stranger was out of money, and thus "opened the way for an evening's work among the boarders." They met again in Springfield, and before long the thrifty barber was purchasing real estate, with Lincoln as his lawyer. De Fleurville, a Catholic, became one of the town's leading citizens, and it was in his house that the Holy Sacrifice of the Mass was offered for the first time in Springfield.

For this story of the Negroes who knew Lincoln, we are Dr. Washington's debtors. He heard voices that have long been silent, and through his magic we too can now hear them.

PAUL L. BLAKELY, S.J.

A PHILOSOPHER'S SOUNDINGS

RANSOMING THE TIME. By Jacques Maritain. Charles Scribners Sons. \$3

PHILOSOPHY, in the view of Jacques Maritain, "attains its aims, particularly in practical matters, only when united with every source of light and experience in the human mind." With the thought, therefore, of deepening some of the notions of philosophy itself, M. Maritain uses the Thomistic plumb in order to fathom some of the time's most anguishing questions. The essays here gathered are translated, very capably, from the French by Harry L. Binsse. They cover a wide range of subjects, including "The Political Ideas of Pascal"; "The Metaphysics of Bergson"; "The Bergsonian Philosophy of Morality and Religion"; a metaphysico-ethnological excursus on "Sign and Symbol"; and a remarkably lucid and plausible explanation of "Natural Mystical Experiences."

Directly bearing on many of our burning social and political problems is the first essay in the collection, on Human Equality. With classic power of characterization, Maritain points the difference between the idealistic theory of egalitarianism, stemming from J. J. Rousseau, and the profound Christian concept of true social equality. In the former he shows the difficulty of distinguishing between that "false love, detesting and ravaging nature, a bitter passion counterfeiting Christian charity, and that which springs from a natural love, from a *caritas humani generis*, which is often abstract and platonic, but which is still in its way a beginning and a remote image of that charity." In the Christian concept, however, the New Law has "energized the natural movement of history"; has not "tended to iron out social inequalities; it has tended rather to bring them back to their proper proportions and to their secondary character with respect to common human dignity."

Under the title: "Who Is My Neighbor?" cooperation, on the spiritual and on the temporal level, of men of different religious beliefs is sedulously probed. Toward the solution of the crucial and ultimate problem in such cooperation, the different manner in which even the *fundamentals*—God, truth, the soul, etc.—are understood by various types of believers, M. Maritain proposes the idea of an *analogical* similarity of concept. Such an analogical understanding, while unsatisfactory for any final religious unity, may, he suggests, provide a working basis for the practical problems of our times.

In "The Mystery of Israel," Maritain approaches a difficult subject—the destiny and the Christian treatment of the Jews—from the standpoint of metaphysics and theology; not, as he explains, through psychology, social science, etc. His theological doctrine is drawn from the teaching of Saint Paul, but with constant and frank reference to the phenomena that Jewish life and culture present in the world of actual experience, which are the cause of perpetual friction between Jews and Gentiles. In hatred toward Christ Himself, Maritain finds the ultimate root of anti-Semitism, which he defines as "fear, scorn and hate of the Jewish people." Whether or not the adjustment of Israel as a spiritual community to the non-Jewish world can take place precisely according to his proposals, he has at least outlined the main principles according to which such an adjustment alone can be feasible. Maritain does not believe that the general acceptance of Christianity by the Jews is something necessarily postponed to the very end of the world; and sees already among the Jewish group signs of a "profound spiritual upheaval—denoting deep inward changes, particularly in respect to the person of Christ."

Ransoming The Time is the fruit of Maritain's mature

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City and State

thinking and inquiring mind. Roving and speculative in his philosophical hypotheses, many of which must remain mere hypotheses, he is cautious and conservative in treading theological ground. Whether his readers agree or not with all his conclusions, they must grant that he has offered a possible remedy for some of the bitterest causes of hate in the world today.

JOHN LAFARGE

BALKAN'S BITTER CHALICE

FROM THE LAND OF SILENT PEOPLE. By Robert St. John. Doubleday, Doran and Co. \$3

IN this report of the Balkan campaign, Mr. St. John has written with a relentless frankness which demands attention. He disavows interpretation of the Yugoslav and Greek military debacles, and in place of speculation and prophecy he presents the bare facts as they appeared to him. There is an immediacy about his prose which suggests Stephen Crane's unadorned reporting, a reliance upon sound, upon smell, and upon visual perception. Obviously his aim has been to transfer, as far as is possible, his own particularized experience to us, and to let us share it with him. In at least one chapter, "Bombs and Hospitals," the horror of war is recorded in such revolting detail that the reader suffers the nausea Mr. St. John himself felt.

The Balkan campaign began the bloody Sunday on which Belgrade was attacked by the inhumanly accurate German bombers. The almost complete lack of resistance which the enemy air force met boded the catastrophe which followed. Mr. St. John followed the Yugoslav Government in its flight. They joined the disordered rout to Vranjska Banya, to Uzice and on to Sarajevo, keeping a dangerously short margin between themselves and the pursuing planes. At Budva, on the coast, they managed to buy the *Makedonka*, a sardine boat, in which they set sail, leaving behind them the shattered remnants of the Serbian forces and the crushed hopes of the young kingdom.

Less competent sailors could not be imagined; they knew so little about navigation that they made no allowance for the movements of the stars, by which they tried to set their course. After perilous nights and days on the Adriatic, they at length managed to reach Corfu; only to find that enemy airplanes had bombed the island population into seeking refuge in subterranean holes. Horrifying experiences at Corfu were followed by the ghastly spectacles at Patras and Corinth. At Myloi, Mr. St. John witnessed the evacuation of the English, a procedure he saw repeated in Crete not long after. His odyssey ends in the unreality of Alexandria and New York still unraided.

Mr. St. John's book is unpleasant, hard, uncompromising. "If there are conclusions to be drawn," he writes, "you draw them. I have tried to be just a reporter." He has, in his own words, tried to be "as honest and accurate" as he could.

One myth, among many, the book dispels: the Balkans, long spoken of as the powder barrel of Europe, remained neutral as long as possible; and instead of exploding with violence, fizzled sadly.

It should be noted that the author has not forgotten that war must be viewed in terms of men and women. His book gives voice to the little man, speechless, inarticulate, who is crushed by the mechanized implements of destruction. From the land of silent people arises a cry for humanity to remember what humanity was meant to be.

CHARLES DUFFY

DIPLOMACY AND GOD. By George Glasgow. Longmans, Green and Co. \$2.50

PRIDE, paganism and greed have again involved the world in war. No nation admits its faults; no nation pursues a truly Christian policy; every nation fights for its own self material "interests." Such is the strong and sweeping indictment of the author. A life-long student

of international affairs, he pens a withering satire on modern diplomacy, sparing no country and least of all his own, Britain.

As a positive thesis, he holds that since "the realists," who consider the injection of religion into diplomacy madness, have twice led the world into chaos, it is high time to cast out these blind leaders and to seek the solution in the principles of Christ. In this stand he is encouraged by the religious utterances of so many public men throughout the democracies. As a theologian one finds him a bit hazy, but on the social question he is well informed, and his book contains an able discussion of the Papal Encyclicals.

As a masterpiece of the old diplomacy, he cites M. Tardieu's suggestion that the submarine be not abolished, but "humanized" as an instrument of warfare. He squarely faces the vexed religious problem presented by our Russian ally and tries to peer into the future to find a solution, but he is finally obliged to leave the matter to God's Grace and Providence.

If the author excels as a satirist, he is also constructive and contagiously enthusiastic in his presentation of the Christian solution. The first step toward a lasting peace, he holds, must be universal disarmament. There is so much open confession of the faults of the allies, and so much sincere breast-beating over the past crimes of his own beloved country, that one cannot but praise the cool sanity of the British censors, who passed this honest and courageous book, which is no respecter of delinquent governments.

GEORGE T. EBERLE

CONQUER. By John Masefield. The Macmillan Co. \$2
IN *Conquer* John Masefield returns to the scene of an earlier book, *Basilissa*, to tell the story of the Nika rebellion in Byzantium when Justinian and Theodora were its rulers. The publishers refer to the book as a "tale," and perhaps this appellation was chosen to prevent any criticism of the work as a full-fledged novel, or a detailed historical picture; it is neither. It is simply a fictional account, sometimes moving, sometimes undistinguished and dull, of a week in the life of the ancient city when an attempt was made to overthrow the government, when horror, death and uncertainty were the lot of its citizens. The Sea-Blues and the Dinner-Greens were the factions pitted against each other, and although the author, in a prefatory note, disclaims any attempt to identify either of these groups and their struggles with living people and existing institutions, the reader is inclined to wonder why such an analogy is so easily and often brought to mind.

Mr. Masefield writes in his usual lucid and poetic prose with occasional flashes of the brilliance and beauty which a poet of his gifts and achievements can command. On the whole, however, the book misses fire, and must be judged as one of his less important efforts.

PAUL J. HAAS

COLUMBUS. By Rafael Sabatini. The Houghton Mifflin Co. \$2.75

THIS latest addition to the long list of romantic tales, with historical or semi-historical setting, from the ever popular Sabatini, sustains his reputation for spinning a well-plotted yarn. We find here a Columbus in character quite as what the best authentic records show he was: something of the autocrat, but sincere; proved before men, but sure of his ground—as sure as the science of his day could make him. This Columbus, too, is a pious devotee of the Blessed Virgin, and yet a robust, rough-and-ready man of the sea, with weaknesses flesh is heir to. Altogether a good portrait of a man moving against adversity, and winning his goal. Sabatini introduces some events which scholars do not credit as good history—as witness the mutiny aboard the *Santa Maria*—but such make for "good theatre," anyhow, and are told in the finest breath-taking manner that this rapid-sketch artist knows how to draw so well. The story covers the period from Columbus' first appeal to the Spanish rulers until the end of his first triumphal return to Spain.

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THEATRE

HEDDA GABLER. One of the interesting features of this theatrical season is the number of exceptionally gifted foreign actresses who have come to America to show us what they can do. We are fortunate to have them here to brighten an otherwise rather disappointing period. For not only have more than forty of our new plays gone off the stage with extraordinary celerity, but several that had apparently settled down with us also departed after only a month or two. We owe our foreign visitors an especially cordial reception for giving us something new and appealing when we sorely need it.

The latest of these welcome guests, and thus far the most gifted, is the distinguished Greek actress, Katina Paxinou. Having visited us briefly ten years ago as Clytemnestra, which she gave us in the original Greek, she is now with us in English and in Ibsen's *Hedda Gabler*, on the stage of the Longacre Theatre, under the managerial wing of Luther Greene. And it must be admitted, as soon as we have caught our breath, that she is giving us a strikingly original and vital performance.

She has two handicaps—her English, which is still imperfect, and her appearance. The latter, while extremely striking, is far from that of the usually blonde Norwegian heroine. Madame Paxinou is an exotic Hedda, black-eyed, black-haired, malignant. She is evil from the beginning to the end of the old play, with a pervasive evil which seems to have been born in her Hedda and nourished by a life of boredom and frustration. She is as evil as a poisonous serpent, and suggests one. From the first scene even spectators unfamiliar with the text of the play should be prepared to see her do the things she does, and to watch her with the fascination of one who watches a serpent repeatedly strike.

One gets the sense of that recurrent strike even—I was about to say—in her lighter moments. But Madame Paxinou's Hedda has no lighter moments. From the first moment to the last in her impersonation she is increasingly venomous. It is all deeply impressive, but it does not give its spectators a relaxing evening. One does not expect to relax much over *Hedda*; but I admit that to this spectator, at least, the long tension of watching that coiling, rearing, striking serpent was something of a strain. I gladly admit, however, the power and the strongly hypnotic effect of Madame Paxinou's art.

Karen Morley shows us a charming Mrs. Elvsted when she is away from Hedda's influence long enough to be herself; and Margaret Wycherly enchants us every minute she is on the stage, by the beauty of her work as Aunt Juliana. This is not acting, though Miss Wycherly is one of the best actresses on our stage. She has simply put herself inside the skin of a simple, sincere and lovable woman.

Ralph Forbes is good as Ralph Tasman. Cecil Humphreys offers us a Brack almost as malignant as Hedda herself, and Henry Daniell does as well as most actors would be able to do with the unappealing role of Lovborg. Octavia Kenmore is a nice little maid like many I have seen in Norway; and the play is admirably directed by Mr. Greene himself.

When all is said, however, nothing at the Longacre is of vital importance except Hedda Gabler herself, and that is as it should be. Ibsen is still far hardly to be recommended to immature spectators, but for superb acting the production is noteworthy.

Ethel Borden and Mary Cass Canfield have made a nice new English translation of the old play. If they had done nothing else they would have earned our gratitude by dropping Tasman's idiotic refrain, "Fancy that, Hedda." I have always "fancied" that recurrent parrot-squawks might account for some of Hedda's pathological trouble.

ELIZABETH JORDAN

FILMS

WOMAN OF THE YEAR. The domestic ignorance of an expert on international affairs, the sort of career woman who speaks in italics and knows more about the family of nations than she does about the nature of a family, is exposed in this original screen story. George Stevens has arranged the comic details deftly, though the tale is not so pointed as it might have been, given the provocative premise of a sports writer marrying a diplomatic oracle. The situation was prime matter for satire but the treatment only thinly underscores the serious implications present in all intelligent comedy. A feud, begun when the lady disparages baseball and the sports writer disparages commentators, leads to romance and marriage, but her preoccupation with her career brings domestic ills. In the midst of foreign entanglements, the sports writer decides that he has struck out in a minor League of Nations, and departs with a refugee child his wife had adopted and then neglected. But at someone else's wedding, the wife listens more closely to the marriage vows and gives promise of reform. Katharine Hepburn brings enough sympathy to the commentator to save it from caricature, and she and Spencer Tracy make the most of their amusing moments. Fay Bainter, Reginald Owen and Dan Tobin shine in support. The production has suavity and literate interest, besides a few sound comments on careers versus children, which recommends it to adults. (MGM)

DANGEROUSLY THEY LIVE. Heavy propaganda films designed to crush the enemy at the longest possible range labor under the disadvantage that only our own side has to sit through them, but as a general rule, spy stories which forget their message long enough to be good melodrama have double value. This is a workmanlike thriller with a shade better development and a much better cast than most of its type. A girl agent of an official British bureau is carrying a verbal message to Halifax when she apparently suffers an attack of amnesia and finds herself adopted by foreign agents. With the aid of a friendly interne, she eventually saves a threatened convoy and exposes the lurking saboteurs. Raymond Massey, John Garfield and Nancy Coleman are the effective principals in an interesting plot. Robert Florey's direction is brisk except for passages of exposition, and the family will find this worthwhile entertainment. (Warner)

THE MAN WHO RETURNED TO LIFE. The title of this routine film makes too much of a situation in which a man clears up his supposed murder, and the business of telling how he comes to be in such an ambiguous position is too long drawn out. Told in flashback style by Lew Landers, the plot relates how the man clears an enemy of his alleged murder but, with resourceful justice, involves him in a real crime. John Howard, Lucille Fairbanks, Paul Guilfoyle and Ruth Ford are energetic enough in a fair adult diversion. (Columbia)

BAHAMA PASSAGE. Sordid novels are sometimes purged sufficiently for screen tastes but more often they are not. There is sediment, for instance, in this yarn of a young man bound to care for the natives of a dreary reef because of family tradition, in spite of the hysterics of his fear-crazed mother and the beguilements of a hard-bitten woman of the world. The technicolor of the production serves merely to emphasize the frequent lack of charm in both scenery and story, and Madeleine Carroll and Stirling Hayden are alternately bold and maudlin. Flora Robson and Leo G. Carroll are excellent but a rather pointless marital complication is solved by the usual casual divorce, making this a speckled product. (Paramount)

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MUSIC

RECORDINGS. Some charming but not too significant songs have been penned by César Franck, notably the *Nocturne*. His two pupils, Ernest Chausson and Henri Duparc, wrote art songs of singular beauty and it is the latter composer in whom Victor has recently been interested. They have re-issued nine of the Duparc songs, sung by the baritone, Charles Panzéra. This intelligent interpreter of French songs has never visited our shores and we know his work only through his Victor recordings of Duparc, Fauré and Debussy. He attended the Paris Conservatoire and was a member of the Opéra Comique, but is better known in Europe as a concert singer. It is a revelation to hear his sensitive interpretations on these records.

Henri Duparc was born in Paris in 1848. After studying piano with César Franck at the Jesuit College of Vaugirard in Paris, Duparc awakened to his own talent as a composer. The fifteen songs that he left to posterity are the ripest fruit of his art and will live long after his instrumental and symphonic works have been forgotten.

They say that much music of genuine worth written by Duparc perished by his own hand, as he was satisfied only with perfection. It was a great tragedy that he never composed after 1885, because of a malignant illness. Ironically, Duparc lived on until 1933 and wrote to a friend: "I live to regret the things that I am not able to do without thinking much of the little that I have done."

As a music lover, if you find yourself tiring of the eternal round of Schubert, Schumann and Brahms *lieder*, turn to Duparc, Roussel, Fauré, Debussy, Ravel and Chausson and explore for yourself a new and refreshing world of song, one that is still badly and undeservedly neglected by concert singers in this country. However, Decca, Columbia and Victor recordings may be obtained of a great many of these vocal masterpieces.

Concerning the new Victor Album, M-628, *A Collection of Five Songs* by Duparc, *Extase*, *Sérénade Florentine* and *Lamento* make up one record while the second recording is devoted to that descriptive tone poem, *La Vague et la Cloche* and the grim, bitterly remorseful song, *Testament*.

Extase is a beautiful song written in a slow tempo with words by Jean Lahor and an accompaniment that is slightly in the Brahms idiom, while the *Serenade* is in medium tempo, a quiet song beautifully sung. Théophile Gautier wrote the text for *Lamento* and after a slow and sad beginning this song becomes *poco più animato* with a variation on the first theme that ends with a tremendous climax.

La Vague et la Cloche (*Waves and the Bell*) is one of Duparc's most dramatic songs with text by François Coppée. This text, as well as those in all of Duparc's too few songs, is distinguished by a strong philosophical flavor.

A single recording, Victor-1892 of *Soupir*, with words by Sully Prudhomme and a piano accompaniment with a strange brooding quality, is superbly sung by Panzéra. On the reverse side we find *Chanson Triste* (*Song of Solace*), a song of long flowing line. This is well known in America, having been sung by both students and professionals.

L'Invitation au Voyage (*Dreamworld*) and *La Vie Antérieure* (*Life of Yesterday*) complete the final recording on Victor-18,051. Both songs are settings of Baudelaire and are exquisitely molded. They are also better known in this country than some of those we have mentioned above.

It is certainly advisable to add these vocal gems to your library of recorded masterpieces.

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CORRESPONDENCE

CONSCIENTIOUS OBJECTOR CASE

EDITOR: I think Father Blakely has handled the delicate case of the conscientious objector (*Examination of Conscience for Conscientious Objectors*, AMERICA, January 31) not only with great charity and clarity, but also with a nicety of necessary distinction. I, too, have noticed the tendency of some to plead for the perfection of the counsels without giving due stress to the ordinary virtues of the Commandments. These likewise are inclined to the eulogy of holy poverty but not of holy obedience. Yet poverty that does not fall under obedience may not be very holy and, on the other hand, comparative comfort under obedience may be holy.

Again, one hears the insistence on the obligation to feed the poor, but not of the obligation all have to work (if possible) for their food according to the text: "He that will not work neither let him eat." To be an integral Catholic means to keep the balance in the practice of all the Commandments and counsels. For this, spiritual direction is necessary and again it comes to obedience. And obedience in turn requires humility, for out of this lowly ground of humility there will grow the virtues of all the Commandments and counsels in that perfect order which is perfection.

Cleveland, Ohio

W. G. LAUER

EDITOR: Some folk believe that this war is one that should have been avoided at all costs. This is no ordinary war. It is a crisis. This is no time for minimum Christianity. War may not be essentially unjust, but this war may be, and some of us believe that a long war means the end of everything we believe in. To save our country, we should have kept out of this war at any and all costs.

If Saint Francis were alive, and still had his habit of walking around a worm, would you say that his conscience was all wrong, and that he was disobedient if he asked to be exempted from dropping bombs, or shooting? Some of us cannot change our consciences overnight, even if the Hierarchy pronounces this a just war.

Denver, Colo.

C. O.

FORWARD LABOR POLICY

EDITOR: For the past ten years it has been my lot to be embroiled about as thickly in the labor movement as any priest. Handling 3,200 boys in many industries while students in the University of Detroit engineering school, breakfasting daily with Father Siedenberg, Chairman of the Labor Mediation board and lecturing in Flint, Pontiac and the State of Michigan generally, I have seen a great change in labor relations.

Father Masse's article, *Does the Closed Shop Destroy Workers' Rights?* (AMERICA, January 24), shows that your staff is truly looking forward. It sets a new high in progress and advanced thinking of the right type.

For the past ten days, I have been engaged in negotiating a truce between 3,000 men of the Continental Motors C.I.O. local of Muskegon, Mich., and a Catholic Chevrolet dealer employing twenty service men. For seventeen weary months the picketing of this man's place has been kept up and as the only dealer in a town of 80,000 people he has lost the sale of 800 cars. An old Monsignor was drawn into the picture and it hastened his death when the unions retaliated savagely and ruined his church bazaar and forced the return of all his raffle tickets because he bought the car from this anti-union dealer.

The man has two sons educated at a Catholic college where they never seem to have heard the Pope's pronouncements, on the innate rights of men to organize.

I made forceful use of Father Masse's article in getting him to see the light. We are conducting the Aquinas College Labor Relations Institute here on the three-fold basis of Father Friedl in Kansas City, clergy, industrialists and union men and running the plan in three cities, Grand Rapids, Muskegon and Manistee.

Grand Rapids, Mich.

REV. JOSEPH A. LUTHER

SOLDIERS AND MASS

EDITOR: I enjoyed the excellent article by Andrew L. Michuda (*An American Soldier, A Soldier of Christ*) in the December 27 issue of AMERICA.

It certainly is consoling to know that the boys are not only being taken care of so well spiritually, but that they appreciate it deeply.

It would be nice if some of our Catholic boys would extend a few invitations to Mass to some of the non-Catholic boys who do not seem to be going anywhere Sunday mornings, especially to those who have a look of envy in their eyes.

Perhaps they are just waiting for a word of encouragement and would be glad to attend. If not, and any insults follow, the Catholic soldier should not mind. He should be able to take it, if he is a real soldier of Christ, as well as of country.

West Newton, Mass.

A. O'CONNOR

PENNY SNATCHER

EDITOR: First Ward Councilman's characterization of his candidate (AMERICA, January 17) as of the sort who "stole the pennies off his dead mother's eyes" was a welcome appearance of an old and picturesque expression.

I was reminded of my great-grandfather, concerning whom my mother is a fountain-head of information. Born in the Green Mountains of Vermont of militant Protestant stock—they threw into the fireplace the prayer-book of his young Irish bride, when he brought her home—he later settled in the middle West, became a Catholic, worked long and hard, chewed his tobacco in quiet and cleanliness, grew a patriarchal beard of snowy white, and died at the ripe old age of ninety-three. My mother tells how he often used to say of one of the local Catholic politicians of the day that a watch had to be kept upon him, for he was "so stingy he'd steal the pennies off a dead man's eyes."

Oak Park, Ill.

MARK BARRON

PROHIBITION PROTEST

EDITOR: Anyone who has dealt with young people knows that distilled liquor is a subtle poison about which it is impossible to be reasonable. Witness Mr. Wiltbye's Colonel in the last AMERICA (*The Serpent at the Fireside*, January 24). Witness the destruction of so many Indian missions—and the present day Federal regulation preventing sale of liquor to Indians and so on: you either do or don't like it; there is no such thing as "take it or leave it alone." I should like to know one really good reason why the manufacture of alcoholic distilled liquor should be permitted—for the temptation of the young and the destruction of the old.

If the only arguments put forward for the Church's stand are that "we can't legislate morality," and that people will do things because they are forbidden, why should we be concerned about legislation on divorce, birth control, narcotics? Indeed, is the liquor question

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a moral question and not chiefly one of physical and mental hygiene?

The pre-eminent intellectual leadership shown by the Catholic Church in America today—in regard to social and economic questions—deserves a much firmer foundation for any stand against prohibition than the futile childish phrase, “you can’t legislate morality.”

I would be glad to see the serpent dragged out from the hearth and into the open front yard and have him effectively crushed.

Oswego, Ore.

JOHN W. S. BRADY, M.D.

BROTHERS' INTEREST

EDITOR: I have been very interested in reading in your correspondence department the reactions of your readers to the series of articles in which Father Garesché is making a study of the question of vocations. I've noticed a number of letters in response to the articles on the vocations to the Sisterhood but none at all seem to have been called forth by the article on the vocations to the Brotherhood.

This seems strange to me. Does it not indicate a lack of interest both on the part of the Brothers themselves and on the part of general public in this, surely an important phase of the Church's activity?

In response to Father Garesché's articles, two members of the Sisterhoods wrote very interestingly in confirmation of his findings, but no Brother has written either a letter or an article about the Brotherhoods. To me the figures given were startling. 202 communities of Sisters with 152,000 members and only fifteen communities of Brothers and the total number of Brothers in the United States in Brothers' communities and other communities only 7,000! What can be the reason for this? What can be done to remedy it? Surely the Catholic Church can use thousands of faithful Brothers, doing work similar to that which the Sisters are doing now.

New York, N. Y.

AN INTERESTED READER

TESTED METHOD

EDITOR: You concluded your editorial *Active Religion* (January 10): “It now is our task to overlook no tested method which will help in applying that sovereign remedy.” That “sovereign remedy,” in your own words, is a “return to the principles of Jesus Christ.”

In vain, since that issue of *AMERICA*, have I scanned its columns hoping to find suggestions of some such “tested method” of bringing about the much needed and obvious revitalization of religion. May I suggest one such tested method, the Third Order of Saint Francis? It was tried before and history shows us that it has not been found wanting. In addition, the Popes most urgently have recommended it as a form of social reform. Even a passing knowledge of its Rule will show that it is well suited to bring back the spirit of the Gospel. Perhaps our “social philosophers” could offer us a well organized plan whereby the Tertiary message and its form of life could be brought into every Catholic home in this country.

Green Bay, Wis.

REV. THEODORE ZAREMBA, O.F.M.

UNION ABUSES

EDITOR: May I sincerely congratulate you on your editorial, *Responsible Unions* (*AMERICA*, January 31)? Just the day before reading it, I came across another of the many sordid cases of “union racketeering” that have come to my attention since we started our huge defense program. Let me relate it.

A man from this parish, father of a family of eight, periodically out of work for the past seven or eight years, succeeded in landing a job in a city in Ohio. For obvious reasons the man's name is withheld. He is a steamfitter by trade, and has paid his dues (\$2 per month) to the Scranton Local for a long time back and continues to do so even at present. Immediately upon

obtaining the job in that city, he was approached by officers of the Steam Fitters' Union of that place (a Cleveland A.F. of L. affiliate), and politely told that he must pay along with several thousand other externs the sum of \$3.50 per week to the local union for the privilege of working there. This local, so I'm told, has no sick benefits, and, in order that his family draw death benefits, it would be necessary for him to have been a member of their particular branch for twenty-five or thirty years before his death. It is racketeering of this rank kind that is driving the public against unionization of any kind.

Scranton has been hard hit in the past ten years, and has exported its sons by the hundreds, particularly during the past two years, to places that are recipients of large defense orders. When they return home on visits the stories they tell of union abuses leave a stench in one's nostrils. Many of the men who leave here have been out of work so long and are so hard pressed that they are willing to pay a few dollars a week to union leaders at the places where they do manage to secure employment.

All of us are asked many times each day over the air, in the press and elsewhere to do our part in financing the war program. But it strikes me that the Government, by weeding out the blood-sucking thieves in the A.F. of L. and the C.I.O., and diverting the money they obtain to proper channels, could supply the army with at least 100 huge bombers weekly.

Scranton, Pa.

REV. JOHN F. O'MALLEY

PRIESTS ENTER CAMPS

EDITOR: I have just read *Entrance to Concentration Camps* in the Correspondence page of AMERICA for January 10. The letter is signed simply "Sacerdos."

The Department of Justice has offered every facility for priests designated by the Most Reverend Ordinaries to care for aliens detained in camps throughout the United States. The Department has requested the proper diocesan officials to appoint priests to provide that service.

Washington, D. C.

MSGR. MICHAEL J. READY
General Secretary,
N. C. W. C.

AMAZED IN RE RUSSIA

EDITOR: I have read your publication for many years—as a student it was a "must" assignment in English and after graduation it was a "must" on my reading list, for, as I believed, it portrayed the true Catholic viewpoint on present day problems and, desiring to be guided in the proper direction, I absorbed its editorial pages and attempted to pattern my life thereby.

But—then I read the issue of December 27 in which there appeared an editorial entitled *War and Conscience*. You well know the content of that article and I think it unnecessary to quote therefrom. From the tone of your recent editorial one would infer that condemnation of a Communistic State and a desire to remain apart from any contact with such a power, indicated that "there is something awry with the conscience" of such an objector.

The viewpoint of the present-day Catholic on Russia and Communism has been molded principally by the words preached by the Catholic priests for the past decade and words penned by the Catholic press and now we are told by these same people that to retain the thoughts and teachings of yesteryear denotes that one is harboring a lax or erroneous conscience. How can all this be reconciled?

Boston, Mass.

J. J. M.

[May we say that a reading of this week's editorial, *Our Soviet Alliance*, will supply once more a clear statement of AMERICA's consistent policy in the matter?—Editor.]

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EVENTS

DYNAMIC activity featured the week. . . In Buffalo, a young man sneezed forcefully, dislocated his left knee. . . A free tombstone for Adolf Hitler was voted by the Monument Builders of New Jersey. . . In Detroit, a man was apprehended for breaking a window with a slingshot and accused of carrying a deadly weapon. When he maintained slingshots were not deadly weapons, the Judge referred him to the conflict between David and Goliath. . . In Arkansas, an individual was arrested for destroying his own car by pushing it into a river. Revealing he was dissatisfied with the machine, he maintained he had a right to get rid of it in any way he pleased, basing this right on the "pursuit of happiness" clause. He was released. . . Slow-motion activity was also observed. . . A young man in New Orleans is playing a forty-year-old chess game, which his grandfather commenced almost a half century ago by mail. . . Mistakes were reported. . . In Oklahoma, a defendant was sentenced to the electric chair because the jury signed the wrong blank. The error was noticed, the jury signed a different blank. . . In Seattle, a lady mistook the uniform of the Chief of Police for that of the doorman, snapped at the Chief: "Call me a taxicab, quickly!" . . . A Midwestern radio station lost its largest account—that of a laundry owner—because the station manager's wife bought a washing machine. . . Appeals were made. . . A Kansas prisoner requested the Governor for some commutation of a 600-year sentence. . . Declaring that injury to his left thumb had decreased his power of speech, a deaf mute in the East entered suit. . .

Dips From Life: The ninth annual Butlers' Ball was held in New York. The leading butlers of the city thronged a grand ballroom. Occupying boxes were well-known names, employers of the butlers. . . Considering the social transformations now gradually taking form, a complete reversal of the situation does not appear altogether improbable. Instead of the employers lending their prestige to the butlers, the butlers, at a not distant date, may be proffering their prestige to the employers. Instead of an annual Butlers' Ball, there may be an annual Employers' Ball, with the butlers occupying the boxes, and perhaps lending not only prestige but also some loose change so that their employers may have a night of it. . . Recently the Presiding Justice of the New York City Domestic Relations Court held that the chief cause of juvenile delinquency and crime is not lowered economic conditions but "the bad reaction" of parents to these conditions. Much money is being wasted in the juvenile-delinquency program, he contended, "because some of our sociologists have forgotten their theories and rely too much on cold, dead therapies." . .

The film reviewers, many of them, are attacking the Legion of Decency. The New York *Herald Tribune* reviewer loosed a nasty attack, characterized the Legion as "arrogant," "self-constituted." The Legion is not "arrogant." It goes by the evidence. It is not "self-constituted." It is established by the official leaders of the Catholic Church to protect the spiritual life of Catholics. . . Instead of trying to run the Catholic Church, the reviewers had better get back into their own field. They do not seem to be doing so well in that. Here is what one of their number, Lee Mortimer, has to say: "Film after film is adding evidence to the indictment that the majority of New York critics are fumbling with their frustrations through an ideological maze; that they give ungrudging support only to unintelligible drivel, which seems to strike a personal note with their own private predilections or party lines; that their whole-hearted approval is usually the kiss of death, and their veto the key to financial success."

THE PARADER